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THE  
B O O K O F J O B;  
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AND THE  
REVISED VERSION  
OF THE  
A M E R I C A N B I B L E U N I O N,  
WITH  
AN INTRODUCTION AND PHILOLOGICAL NOTES.

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FOR THE AMERICAN BIBLE UNION,  
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# BOOK OF JOB.

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PART FIRST.

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THE COMMON ENGLISH VERSION, THE HEBREW TEXT

AND THE

REVISED VERSION,

WITH

CRITICAL AND PHILOLOGICAL NOTES.





# INTRODUCTION.

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## § 1.

### UNITY AND INTEGRITY OF THE BOOK.

THE Book of Job has come down to us, from the remotest period to which its history can be traced, in the form which it now bears. There is no historical evidence of any change in its structure, from the date of its first composition. The objections, raised by modern criticism against the genuineness of certain portions, are partly based on subjective views of the plan and object of the book and of its several parts; and partly on actual peculiarities of style, and of the tone of thought and expression in certain portions.

Taking the book as it has come down to us, and making its contents our guide in tracing the writer's plan, we find it to be as follows.

1. An Introduction, written in prose and in the plain form of simple narration, acquaints us with the character of the chief speaker in the ensuing discussion, and with the cause of his misfortunes which furnish the occasion and subject of it.

2. Then follows an animated discussion, in a series of highly wrought poetic discourses, on the great mystery of God's providential government of the world. The wisdom, goodness, and justice of the Supreme Ruler admitted, does it follow that he dispenses good and evil in this life in exact accordance with merit; and that, consequently, the measure of evil endured, or of good enjoyed, is the exact index of moral character? A full discussion of the question shows, that the affirmative assertion contradicts all observation and experience; and the advocate of the opposing view is left in undisputed possession of the field.

3. One who has listened to the whole discussion now comes forward, and presents a view which had been overlooked by all; viz., that the object of divine chastisement is correction and reformation, not punishment merely, though the latter may, through the offender's own fault, become its only effect.

4. The final Arbiter now appears, in the person of the Supreme. He arraigns the leader and victor in the debate, for his presumptuous questioning of God's ways, and asserts his own rightful supremacy over the world which he has made.

5. A concluding chapter, written like the Introduction in the simple narrative form, records the vindication of the righteous sufferer, in the judgment pronounced by the Supreme Arbiter, and in the restoration and increase of his worldly prosperity.

Such is the plan and structure of the book, in the form which has come down to us, irrespective of any theory of interpretation. In this plan, there seems to be nothing wanting to its completeness as a whole, and nothing superfluous.

The topic of the third division is assigned to a youthful speaker. For this there is a very just ground. Another disputant of equal or greater age could have been introduced only as an umpire, an authority of final appeal; and this was reserved for the Supreme himself. It is the manifest design, in the discourses of Job and his three friends, to exhaust the resources of age, and of traditional wisdom, on the main theme the JUSTICE AND EQUITY OF GOD'S ADMINISTRATION. But there is yet another view to be taken; which, if not a solution of the problem, is too important in its bearings to be overlooked in the discussion. To whom else could this be so properly committed, as to one who could not be intended to represent the views of the writer, or to declare the final adjustment of the controversy?

The manner of this youthful speaker is suited to his age. This is proper in itself, and is what we might naturally expect from the writer's skillful discrimination of character in the previous speakers. Each of the three friends has his peculiar manner, and Job is strikingly distinguished from them all. A still more marked contrast might be expected, between the gravity and thoughtful earnestness of "men of age," and the easy fluency, the self-confidence, the pert vivacity of manner, natural to one who professes himself "young in years" and endowed with premature wisdom.

### *Objections to the Genuineness of Chs. xxxii.-xxxvii.*

Many objections have been raised against the genuineness of these discourses of Elihu; but most of them, it must be conceded, are of little weight.\* It is objected to them, e. g., that they are weak, prolix, unnatural and obscure both in matter and manner.† The alleged defect respects only the manner, however; for the thoughts are true and noble in themselves, and exhibit, so far as they go, a just and important view of the subject in debate.‡ They are sometimes expressed also with singular felicity and force; though always in the speaker's peculiar and appropriate manner. What is alleged as a defect does not detract, therefore, from the essential merit and value of these discourses of Elihu, while it harmonizes fully with his professed character.

Of still less weight are the following objections:—1. That Job's assertions are misunderstood or intentionally misrepresented (34 : 9 ; 35 : 3), which could not have been done by the writer of the book. 2. That no reply is made to these discourses by Job. 3. That

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\* Man sieht leicht, is justly said by Herbst (Einkl. ins A. T. 2ter Th. §81, S. 199), dass die meisten dieser gegen die Aechtheit vorgebrachten Gründe von geringem Gewichte sind.

† De Wette, in Ersch und Gruber's Encyclop. Art. Hiob, S. 294; Einkl. ins A. T. § 287, 1.

‡ Such is the opinion of so competent a judge as Ewald: Es versteht sich auch leicht, dass die hier erklärten Gedanken an sich sehr rein und wahr sind; ja es ist hier manches vom spätern Dichter noch tiefer erfasst und schlagender dargestellt als in dem ältern Buche. (Zweite Ausg. S. 320.)



Elihu is not named as one of the speakers, in the Introduction, or in the Conclusion 4. That Job is here spoken of by name, which is not done in the previous discourses. The first objection is not sustained by the passages referred to: for what is there imputed to Job is a fair construction of some of his own assertions, e. g., 9 : 22. In regard to the second objection, it was suitable, in the relations of the parties to each other, that Job should make no reply; and that the discourses of the Almighty, placing the decision on other and far higher grounds, should make any reply unnecessary. The third objection, that he is not named in the Introduction, assumes that the writer gives us there the full programme of his book. But this is not the case. One speaker follows another without any premonition of the writer's plan, and as unexpectedly to the reader as the appearance of Elihu. Eliphaz, Zophar, and Bildad are not mentioned in the Introduction as parties to an anticipated debate, but as friends of Job visiting him in his affliction. Elihu, not being one of them, is not mentioned in connection with them. He takes up the question after the debate between the previous speakers is brought to a close; and the reader's interest is reawakened by the unexpected appearance of a new party, giving another and important turn to the discussion. It is objected, also, that Elihu is not noticed with the other three opponents of Job, in the concluding chapter. But his discourses (as here understood) give no occasion for such a notice. His views are just, so far as they go; and neither these, nor his treatment of Job, furnish any ground for including him in the condemnation of the three friends.\* That the three who address Job himself do not speak *of* him by name, is no proof that a fourth may not have occasion to do it, who speaks to all, and must distinguish him from the rest.

It is further objected against these chapters, that they break the connection between the last words of Job, and the sudden interruption of his discourse by the voice of the Almighty in the storm.† There is properly no connection, however, to be broken; for the divine rebuke is not directed specially against what is here said, the least objectionable as a whole of all the language of Job. The alleged interruption is purely imaginary; and the supposition does great injustice to the beautiful and finished picture of a just and good man, of which vv. 38–40 are a noble and appropriate close. The tone of these discourses wins all the reader's sympathies for the noble sufferer; and true æsthetic feeling would seem to demand, that it should be allowed to fade on the ear, and the way be prepared for the divine manifestation in the grandeur and terrors of the storm, as is done in Elihu's closing description of the storm-cloud.

Of more weight are the two following objections.

1. The discourses of Elihu anticipate those of the Supreme, and weaken their effect; since the former propose a solution of the problem under debate, while the latter represent it as an incomprehensible mystery, and require unquestioning faith in the rectitude of the

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\* It is with good reason, however, that Ewald (*Jahrb. der Bibl. Wiss.* 1856, S. 173), urges this objection against Hengstenberg's view of the relation of these discourses to the plan and teachings of the book. See below, § 2. p. xxviii.

† Hirzel, 2<sup>e</sup> Aufl. S. 198.

divine administration. "It is," says De Wette,\* "as if one should first give a clear knowledge of a thing, and then require that we should not know, but only believe." It would be difficult to answer this objection, if what it assumes were true, viz., that Elihu's discourses contain a solution of the problem of the book. But this is far from the truth; and the contrary is, in effect, conceded by De Wette himself, in the same paragraph from which the above words are quoted.† "True, this solution is not wholly new, since Job's previous opponents had maintained a similar view, and is by no means deep and exhaustive; but yet it contains much that is true, and has the appearance of a solution; i. e. if one has no reference to the prologue." A view confessedly shallow and partial, and one which has merely the appearance of a solution, admissible as such only after setting aside the writer's own statement of the case, can not be supposed to have stood in *his* way, as an objection to the plan of his book.

2. These discourses are distinguished from all the rest of the book, by marked peculiarities of language; viz., first, in *words*; second, in *forms of words*; third, in *significations* of words; fourth, in *constructions and phrases*.‡

A strict examination shows, however, that these peculiarities are not so numerous as has been supposed. It is conceded, moreover, that the writer distinguishes each of the other speakers by his own favorite words and forms of expression,§ as well as modes of thought; and we may justly regard as such the little that is strictly characteristic of Elihu. This the writer himself gives us reason to expect; for he distinguishes Elihu from all the rest by the special mention of his tribe and family (32 : 2), and is careful, in other respects, to make him speak in keeping with the character given him.

Of the first class (peculiar words), אֵלִים is claimed as an example: || for which, it is alleged, אֵלִים or אֱלִים is used in the rest of the book. The allegation is unfounded, however; for אֵלִים is not used here as synonymous with אֱלִים, but as a particle of *asseveration*, of which its

\* Ersch und Gruber's Encyclop. Art. Hiob, S. 294. Es ist gerade so, als wenn man nach Darlegung einer klaren Erkenntniss von einer Sache hinterher forderte, man solle nicht erkennen, sondern bloss glauben.

† Zwar ist diese Lösung nicht ganz neu, da schon Hiob's erste Gegner Aehnliches behauptet haben, und keinesweges tief und erschöpfend; aber sie enthält doch viel Wahres, und hat den Schein einer Lösung (wenn man nämlich nicht auf den Prolog Rücksicht nimmt).

‡ The instances alleged (as collected by Stickel, das Buch Hiob, S. 249, and some overlooked by him) are the following: 1st. אֵלִים 32 : 8, elsewhere אֱלִים or אֱלִים 5 : 8, 11 : 5, 13 : 3, 17 : 10, etc.; מִנְעָה (for מִנְעָה) 32 : 3, 5; חֵה (constantly used for חֵה) 32 : 6, 10, 17, 36 : 2; קָרַן (for קָרַן) 33 : 6; חָה (for חָה) 33 : 9; שֹׁנֵה (for שֹׁנֵה) 34 : 19; שֹׁנֵה (for שֹׁנֵה) 36 : 19; מִנְעָה (for מִנְעָה) 34 : 25; חֵה (for חֵה) 35 : 14; חֵה (for חֵה) 36 : 2; מִנְעָה (for מִנְעָה) 36 : 31; מִנְעָה 32 : 21, 22; אֵלִים 34 : 36; חֵה (for חֵה) 33 : 10;—2nd. חֵה (for חֵה) 32 : 2; חֵה (for חֵה) 32 : 6, 10, 17, 36 : 3, 37 : 16; חֵה 33 : 7; חֵה (for חֵה) 33 : 18, 22 : 28; מִנְעָה (for מִנְעָה) 33 : 19; חֵה (for חֵה) 33 : 25, 36 : 14; חֵה (for חֵה) 34 : 13, 37 : 12; חֵה (for חֵה) 34 : 32; חֵה (for חֵה) 34 : 26, 37; חֵה (for חֵה) 35 : 9; חֵה (for חֵה) 35 : 14; חֵה (later form for חֵה) 36 : 19; חֵה 37 : 6; חֵה (for חֵה) 33 : 16;—3rd. חֵה (to be timid) 32 : 6; חֵה (to do wrong) 34 : 12; חֵה (to wait) 36 : 2; חֵה (teacher for Lord) 36 : 22;—4th. חֵה 36 : 12, 33 : 18; חֵה (for חֵה) 34 : 8; חֵה 36 : 13; חֵה (constr. with חֵה) 36 : 21; חֵה (for חֵה) 32 : 6.

§ Ewald, 2<sup>e</sup> Ausg. S. 224: wie überhaupt der Dichter gewisse Lieblingswörter und Weisen jedem Redner gibt.

|| Hirzel, (2<sup>e</sup> Ausg. S. 202): אֵלִים, aber wahrlich! auch nur bei Elihu; sonst אֱלִים und אֱלִים, 5 : 8, 11 : 5, 13 : 3, 17 : 10, u. a. Ewald (2<sup>e</sup> Ausg. S. 325): אֵלִים, aber, ist nicht ljobisch.

adversative force is only an accessory and natural effect (Ges. Gr. § 150, c), as in Is. 49 : 4 (*but surely*), 53 : 4; Ps. 31 : 23, 66 : 19, 87 : 7, etc. On the contrary, the *assertative* force claimed for אֵינִי, and formerly recognized by Gesenius, in his Thes. s. v. 2, b, is now properly rejected; as by Gesenius himself, in later editions of his Heb. Lexicon, and by Maurer (hebr. u. chald. Hdwbch.), and Furst (do.). Another example adduced is אָנְשָׁיִךְ *answer*; for which, as Hirzel claims, אֲנִי *words*, or the like, is elsewhere used in this book.\* But the latter word does not express the writer's thought in this passage. What is here objected to the three friends is their inability to furnish an *answer* to Job; and אָנְשָׁיִךְ is the word required. Again it is alleged, that Elihu uses קָרַן *to tear off, to rend off*, for קָשָׁה *to make* (33 : 6).† But this allegation is equally unfounded. Elihu expresses by קָרַן the action of the potter, who takes from the mass of prepared clay so much as is required for the vessel he is about to make. In allusion to this, Elihu says, and with happy effect: *I too was nipped from the clay*. The term *made* is not, therefore, the expression of his thought. With as little ground it is asserted, that he uses הָהָה for הָהָה (33 : 9).‡ The idea of *purity* (in distinction from the *defilement* of guilt) is what Elihu expresses; not that of *perfectness* (*integer*) which would be expressed by הָהָה. The difference, therefore, is in the conception of the thought itself, not in the choice of words. In 35 : 14, הֵיךְ is not simply = הָיָה. The *cause* or *suit*, as presented by the litigants before the judge, is properly expressed by the latter. On the contrary, the cause as a matter for decision on the part of the judge (for *judgment*, הֵיךְ) is intended here; "*the cause is before him, and wait thou for him*." In 32 : 6, זָהָל is not a synonym of זָהָל, but expresses *timidity of spirit, fearfulness* (from its primary sense *to crawl, to creep*): and is distinguished by the writer himself from זָהָל in the next member, as denoting the *ground* of the action expressed by the latter. It is not strictly true, that Elihu uses הָיָה simply for הָיָה, 33 : 18, 22, 28, 36 : 14. In all these passages, הָיָה corresponds to נַפֶּשׁ in the parallel member, and is put for the *vital principle* (*vis vitalis, anima*), apart from the idea of *duration*. In the same sense it occurs also in 33 : 20, and 38 : 39; where, as the principle of animate life, physical sensations (*craving* for food, and *satiety*) are ascribed to it. In 36 : 19, הָיָה is not a later form for הָיָה, as is shown in the note on the passage. It is also shown that הָיָה in 36 : 2 (see note) has its proper signification *teacher*. The poetic use of הָיָה for הָיָה (as in Ps. 19 : 3) is not peculiar to Elihu, for it occurs also in ch. 15 : 17 (comp. הָיָה, 13 : 17); but its frequency here was doubtless intended as a personal characteristic. In 33 : 10, הָיָה is not necessarily synonymous with הָיָה, as alleged.§ Elihu would express, not active enmity, but the withdrawal of favor,—*he devises grounds of estrangement* (lit. of *refusal*, of *withholding*), as this word is used in Num. 14 : 34. So in 34 : 19, and 36 : 19, שִׁוּחַ and שִׁוּחַ must be allowed to be the appropriate words; expressing the *distinction* which wealth confers in the sight of men, but to which God has no regard. A writer should not be presumed to have exhausted his vocabulary in a few hundred lines. In

\* S. 202: nur bei Elihu; sonst אֲנִי od. dergl., 8 : 10, 13 : 17, 23 : 5.

† Hirzel (S. 205): קָרַן nur bei Elihu = קָשָׁה.

‡ Hirzel (S. 206): הָהָה nur bei Elihu = הָהָה 9 : 21.

§ Hirzel (S. 206): הָיָה Feindschaft, Elihu eigen, vgl. 13 : 24, 19 : 11, 30 : 21.



36 : 31, לְעֶזְרָא is much stronger than לָרֹב (Ewald: gewalt'ger Menge), and hence is well suited to Elihu's manner. In the phrase בְּעֶזְרָא, 33 : 18, 36 : 12, the words are to be taken in their usual sense and construction (note on 33 : 18). So they are construed by Dr. Rödiger (Thes. fasc. poster. p. 1416) : periit armis, i. e. violenta morte, Job. xxxiii. : 18, xxxvi. : 12. The poetic form הָיָה (with the Aramæan ending הָיָא 37 : 6, where sixteen Codd. Kenn. have הָיָה) occurs in Gen. 27 : 29.

It should also be taken into account,\* that in that part of the book of which the genuineness is unquestioned, there is the like interchange of different forms of words, and of unusual with the more common words, significations, and phrases. E. g., עֲלֵהָ 5 : 16, and עֲלֵהָ 6 : 30 ; שָׁחַר (poet.) 7 : 21, 8 : 5, and שָׁחַר 5 : 8 ; בָּקָן 5 : 22, 30 : 3, and בָּקָן 5 : 20 ; וְעַל פֶּה 5 : 16, and וְעַל פֶּה 21 : 5 ; אֵינִי 13 : 24, and אֵינִי 19 : 11 ; מִשְׁפָּחָ (as in later usage, *interest*, *concern*) 21 : 21.

### *Objections to the Genuineness of other Parts of the Book.*

The objections raised against some other portions of the book have been so fully and satisfactorily answered, that we may regard the question as already settled, and the genuineness of the contested passages as clearly established.

Chs. 1 and 2, and ch. 42 (the introductory and concluding chapters) have been objected to on the following grounds:—1. The use of prose in these chapters, while the body of the book is written in poetry. 2. The introduction of Satan (see § 3). 3. The use of the name JEHOVAH.† 4. The alleged contrariety between 1 : 19, 8 : 4, and 19 : 17, § and also between 42 : 7, || and 38 : 2, 40 : 2, 42 : 3, and between what is said of Job's resignation in 1 : 21, fol., 2 : 10, and his own language in his subsequent discourses. ¶ The result of the critical investigation is stated by De Wette,\*\* in the sixth and last edition of his *Introd. to the Old Testament*: "But all this is insufficient to establish the verdict of rejection;" and by Ewald:†† "all that has been objected is either mere misapprehension, or of no weight."

These chapters are essential to the completeness of the work.‡‡ Without the Intro-

\* As suggested by Stiekel (S. 252), from whom the following examples are taken.

† Hirzel (S. 36) : gleichbedeutend mit שָׁחַר יָרַע עַל פֶּה 21 : 5.

‡ By which the writer distinguishes himself, as a Hebrew, from those represented in the discussion.

§ But compare the note on this v., and on 3 : 10.

|| As my servant Job; viz., in the main point of controversy. That he was right in every point is not said or implied, but rather the contrary.

¶ The difference is satisfactorily explained on more than one possible supposition; and it vanishes altogether when the true theory of the book is understood (see § 2, pp. xxix, xxx.)

\*\* Einleit. ins A. T. 6<sup>te</sup> Ausg. (1845), § 289 : Aber Alles reicht nicht hin das Urtheil der Verwerfung zu begründen.

†† Das Buch Hiob, 2<sup>te</sup> Ausg. (1854), S. 54 : alles, was man dagegen vorgebracht hat, [ist] entweder eitel Missverstand oder unbedeutend.

‡‡ Opus omni ex parte imperfectum habes, meros sermones, quorum causam rationem et finem ignoras, exordium et clausulam si demas. Rosenm., Schol. in Jobum, p. 40 (of the full work).

duction, we have a discussion of which the occasion is unexplained, though it is the basis of the controversy, containing frequent allusions to circumstances with which the reader is not made acquainted; a discussion between parties, of whose character and relations to each other he is ignorant, and is consequently unable to understand much that is said of a personal bearing. Without the Conclusion, we have no record of the fate of the sufferer, and no decision of the controversy between him and his opponents. "The parts of the Book of Job," says Jahn, "are so intimately connected, that they can not be separated without violence.\* Its contents have all the unity that can be required; and only when all are taken together, do they constitute a fully rounded whole."†

By the use of prose in all the narrative parts (including 32 : 1-6, 38 : 1, etc.), the writer distinguishes himself from the speakers to whom he assigns the discussion of the subject. Moreover, the use of the poetic style in plain narration is contrary to the genius of Hebrew poetry, which is the language of emotion and of elevated discourse.

The difficulties found in ch. 27 : 13-23, are considered in the Philological and Explanatory Notes on the passage. The objections to ch. 28 assume, as the ground-thought of this chapter: We can not fathom the depths of the divine wisdom in the government of the world. This, it is averred, is not a sentiment to be expected from Job, and is better suited to the position taken by Elihu, his opponent. It is a misconception, however, of the meaning of the passage;‡ the true import of which is in perfect harmony with the character of Job, when that is rightly understood. "Only gross misunderstanding of the whole book," says Ewald,§ "could have led many moderns to suspect in chs. xxvii., xxviii., a want of connection or a foreign hand;" and in this judgment all critics of any note are now agreed.

*Ewald's Objections to the Genuineness of Chs. xl. : 15—xli. : 26. ||*

These may be briefly stated as follows:—

1. Job, in his discourses, had offended in two points: first, in demanding of God that he should appear in his majesty, in order that he might contend with him; second, in charging God with unrighteousness in his government of the world. The reply of the Almighty, when he at length appears, must be directed to these two points. Accordingly, in his first discourse (chs. 38 :—40 : 2), he declares who he is, and what presumption it is in man to contend with God; showing himself to be the ALMIGHTY and the ALLWISE, whose power Job can not even comprehend. To this end, he recounts the

\* Introd. to O. T. Am. ed. §195.

† Der Inhalt des Buches hat so viel Einheit, als man nur immer fordern kann; denn alles zusammen genommen macht erst ein zugerundetes Ganzes aus. Einleit. in d. göttlich. Bücher des A. B., 2<sup>ter</sup> Bd. §195.

‡ See §. 2, p. xvi, and p. xxx; and Expl. Notes, introductory remarks to chs. xxvii., xxviii.

§ Nur schwerer Missverstand des ganzen Buches konnte manche Neuere verleiten, bei Cap. 27 und 28 Unzusammenhang oder fremde Hand zu vermuthen. (Das Buch Hiob, 2<sup>te</sup> Ausg. S. 54.)

|| Studien und Kritiken, 1829, S. 766 ff. Das Buch Hiob, 2<sup>te</sup> Ausg. SS. 312-14. An expansion and defense of these views is given in the Tübing. Theol. Jahrb. 1843.



wonders of Nature ; which, incomprehensible to man, are all in the hand of God. Briefly and humbly Job replies, that he no longer seeks to contend with the might of Jehovah (40 : 3-5). It now remains to be shown, in the second discourse (and this may be more brief and compressed, since nothing could be replied to the former), that Job should not have ventured to call in question, and to assail, the divine justice in the government of the world in general, and in his own case (40 : 6-14). To this also Job confesses himself unable to reply ; declares his full conviction of God's power and wisdom, and his deep repentance for his former rash assertions (42 : 1-6). Accordingly, the first of Jehovah's discourses must describe his power ; the second, the union of his power with justice.

To what purpose, then, is the description of the two monsters, at the end of Jehovah's second discourse ? At most, it can only exhibit his *power* ; and this it is not the object of the second discourse to show, but God's rectitude in dispensing the fates of men.

There is as little of external as of internal connection. These descriptions can be taken away, without leaving the slightest chasm ; and the work gains in beauty and strength by the separation. Jehovah's discourse, ending with 40 : 14, is complete in itself, its object being fully attained ; and Job's reply (42 : 2-6) is exactly suited to it.

2. These descriptions are distinguished, by marked peculiarities, from those of the original author in chs. 38 and 39. First, by the general style and manner, which is feeble, prolix, and minute ; second, by the use of peculiar words and forms ; third, by the design and object of the description. In chs. 38 and 39, the objects of Nature are described, not merely as wonders, but as evidences of a Power and Wisdom incomprehensible by man. Here, on the contrary, this design does not appear ; and these monsters are described merely as wonders, without any reference to the object of convincing Job.

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The plan thus sketched, of a suitable reply for the Almighty, is certainly quite unlike the one conceived by the author of the book. Its minute and studied preciseness must be allowed to fall far below the majestic simplicity, the noble freedom, and comprehensive range of the sacred writer. The first discourse (38 :—40 : 2), has a far wider scope than is here given it ; viz., to furnish proofs of the Almighty's power, in order to humble the arrogance of Job. In the following section, there will be occasion to show (*Objections to Ewald's View, No. 2*), that the critic misconceives the character of Job himself, and of the feelings expressed by him toward the Supreme Ruler and Judge. His language contains no proud defiance of the Almighty's power. On the contrary, he humbly entreats that God will lay aside the terrors of his majesty, and allow his creature to reason with him of his ways. It was not a demonstration of the divine power that Job needed, for of this he had himself given a most striking expression ; nor would this either solve his difficulties or rebuke his distrust. Instead of it we find, in this grand Panorama of Nature, overwhelming proofs of the incomprehensible wisdom, power, and love of the divine Architect ; of his inscrutable designs in Nature and Providence ; of a minute and vigilant guardianship, showing that over all there presides a beneficent

and wisely directing Power. In this is furnished the proper and an effectual rebuke to Job's distrust of the divine administration, the real ground of all his rash assertions.

Nor does Ewald give the true import of what he regards as the second discourse (40 : 6-14). It rebukes, rather, the presumption of questioning the supremacy of the Universal Ruler, and his right to govern, as he shall see most fitting, the world which he has made. "Wilt thou even annul my right?" The arrogance of this presumption is exposed in a fine tone of lofty irony. Let him who questions my right justify his pretensions, by putting forth a power for the repression of wrong, such as God wields at his pleasure! Such is the import of this paragraph; and the challenge is properly followed by illustrations of the divine power and the impotence of man, drawn from beings, like himself, the handiwork of God. "Behold now the River-ox, which I HAVE MADE WITH THEE!" As to the minuteness and fullness of the description, it is justified by the writer's object, viz., a comparison of these monsters of Nature with man and with each other; and this accounts for the difference of manner to which Ewald objects.

To this assertion and illustration of God's Sovereignty and Power, Job's words in 42 : 1-6 are a suitable response:—

"I know that thou canst DO ALL THINGS,  
And that from thee no purpose can be withheld."

But they are by no means a pertinent reply to the language of this paragraph, in the sense in which it is understood by Ewald, viz., as a declaration of "the union of power with justice." Of this there is here no acknowledgment or recognition.

The few verbal peculiarities are of little account. The single instance, in 40 : 25, of the frequent omission of the interrogative particle (occurring also in 2 : 9, 10; 39 : 2), has little weight in such a question.\* The *Jordan* overflowing its banks (40 : 23; see note), is properly used for any swollen stream; but, in the nature of the case, such an image would not be likely to be repeated (Hahn, *das Buch Hiob*, S. 15, 5). In regard to *Leviathan* (40 : 25), it is not a conceded point that this word is used in a mythological sense in 3 : 8, as claimed by Ewald; and were this admitted, still the same writer might employ the word elsewhere in its original sense and application.

Aside, then, from the phraseology which the nature of the subject itself suggests and requires, only לֹא 41 : 15, and אֵיךְ 41 : 18, can be set down as strictly peculiar to the verbal usage of this passage. Hirzel† justly notes the inconsistency, of allowing no weight to the unusual forms and expressions common to this passage and the earlier parts of the book, but which Ewald accounts mere imitations. His objections have been answered by Umbreit (on the merely subjective, æsthetic side), *Studien und Kritiken*, 1831, SS. 833, ff.; Hirzel, SS. 259-60; Hahn, SS. 13-15.

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\* Hirzel, (S. 260) : wie konnte eine sprachliche Einzelheit, und vollends eine so nichtssagende, ein kritisches Urtheil begründen?

† *Ibidem* : Welche Inconsequenz, dagegen kein Gewicht zu legen auf seltene Ausdrücke und Wortformen, welche diese Beschreibung mit den früheren Theilen des Buches gemein hat!

## § 2.

## DESIGN AND TEACHINGS OF THE BOOK.

*Ewald's View.\**

The poem had its origin in the contemplation of the evils of human life, at a time of great political and social disorder; and was an attempt to reach a higher point of view than had thus far been attained. The earliest and simplest idea of suffering was that of punishment, inflicted by offended Deity for guilt. This was a natural view for the pious, childlike sense, which saw in guilt so direct and prolific a source of suffering, and which had not yet learned to discriminate between different classes of evil. So long, indeed, as the consciousness of human imperfection and the magnitude of guilt is not awakened with sufficient force and clearness, this view is not without its grounds and uses; each new suffering rouses man from worldly sloth and bondage, and each hard blow resembles a surge, by which the spirit, still struggling with the dark billows of ignorance, is driven onward toward a calmer and securer haven. This idea of suffering, as the consequence of guilt, penetrated all antiquity. Borne down by the irresistible pressure of the mysterious visitation, whether of violent disease or any other overwhelming calamity, the sufferer himself believed that, instead of the earlier mild, reviving breath of divine favor, he was now enduring the wrath of God; that he was experiencing in himself his vengeance, was the object of his implacable and irresistible enmity; while his associates and contemporaries, in like manner, regarded his afflictions as the divine punishment for sins of which he had been guilty.

While men continued to live in a simple and isolated state, this view was, for the most part, sufficient. But in the complex relations gradually arising in the progress of society, when the individual and family life became woven inextricably into the prevailing order or disorder of a great community, the equipoise between personal suffering and personal acts would cease, and the ancient view must suffer a dangerous shock from the frequent and powerful contradictions of experience. Meanwhile, it was tending by its own action to self-destruction. By awakening and sharpening the sense of desert, and projecting the image of personal human guilt in its actual character and true magnitude before the spirit of man, it taught him to discriminate between this and whatever did not properly belong to it. Having thus acquired insight and courage to balance his sufferings against his possible guilt, if by strictest scrutiny no proper correspondence appears between the two, he is thrown into a state of distressing perplexity and doubt of Providence, which

\* The two theories considered in this section (of Ewald and Hengstenberg), comprise all that can now be deemed worthy of examination in the numerous expositions of the design and teachings of this book. The views of Ewald have been carefully collected from the last edition of his work, as they are scattered through the Introduction and Commentary; but for the language, and manner of statement, the writer of this is responsible. The writer's own view of the subject is sufficiently expressed in the discussion of these two theories, and is fully given in §§ 3 and 4 of the Introduction to Part Second of this work.



turn drives him to reliance on the divine rectitude and goodness as the last resort and only possible hope of deliverance. Thus, between the old faith, now perverted into a delusion and superstition, and the foe produced from its own bosom, arises a conflict growing continually more confused and more deadly, till it ends in the total overthrow of the old idea.

This conflict, out of whose successive stages are developed, by a divine necessity, the higher truths demanded by man's advanced needs, is depicted in the Book of Job in poetic form. The legend, handed down from remote antiquity, of an eminently pious man visited with unexampled calamities, furnished an appropriate groundwork for the illustration of these new ideas.

The superannuated view, still held by the majority of men, is represented by Job's three friends who visit him in his calamity; but are led, by the extraordinary character of his sufferings, to condemn him as a wicked man and a hypocrite. *The inseparable connection of sin and suffering and of virtue and prosperity, in this life*, is their fundamental principle. Job, the herald, though yet unconsciously, of the new view which is to supplant the former, confounds and finally silences them by the fact, patent to the observer of human life, that wicked men are seen on every hand in a state of high prosperity, increasing in wealth, power, and audacity, as if by the special favor of the Almighty; while the good are involved equally with the bad in the common evils which fall on society. Thus their assumptions are proved false, and the temporal condition is shown not to be the test of moral character.

But Job himself has not yet risen above the idea, that suffering is the expression of divine displeasure. As he knows himself to be without fault, and his survey of human society shows his own case multiplied in thousands of others, there arises, out of his deepest sentiments of right and justice and his view of the actual dealings of Providence, a terrific conflict in his breast. He searches for grounds in himself why he should be thus treated; and being unable to detect in his past life the slightest blemish, while his sufferings continually increase, he despairs of the divine goodness, abandons himself to reckless desperation, and almost plunges into the bottomless abyss of atheism. But out of this extremity of misery germinates, though mixed with the evil arising from human infirmity, an inestimable good. The fiery ordeal to which he is subjected, forcing him to sharpest self-examination and to a clearer view of the nature of guilt, has imparted a more living consciousness of his own unspotted virtue and of its infinite dignity and worth. Stripped of all earthly refuge, and apparently deserted by the Almighty, he clings with firmer grasp to this one inalienable possession, rises superior to bodily suffering and the scorn of men, and hurls with Titanic daring his challenge to the outward God, who so cruelly uses his power to wrong the innocent. Thus, through unmerited suffering, man first learns his inherent dignity and the invincible strength of conscious rectitude, and becomes truly a freeman and a conqueror. Thus, moreover, is revealed through his own spiritual consciousness the hidden God, whom he has vainly sought through external and temporary phenomena. But there is a yet nobler fruit of this suffering. From the higher stage of spiritual life to which he has been forced by the failure of every inferior foothold, he catches new glimpses of the relations of the moral world, and becomes the prophet of that transcendent

hope of humanity, the SOUL'S IMMORTALITY. True, it is known as yet rather as presage than assurance, rather as longing than fact; self-suggested, as a last necessity of man's nature in otherwise hopeless misery. But never again can mankind be deprived of this its noblest birthright. Seen afar off and by short glimpses at first, it will henceforth reveal itself more and more clearly as the only firm ground of confidence to the good, the great reconciling truth amid the antagonisms and contradictions of the earthly life.

With the inward recognition of such truths the crisis of the trial has passed, and Job approaches the threshold of a new period. A good man, in the consciousness of his own rectitude, thus strengthened by the severest tests into immovable certainty, and in the dawning hope of a life beyond the present, can not obstinately persist in the one-sided views of divine providence to which he has been driven in the heat of controversy. He pauses in the midst of victory, and magnanimously admits the great principle of his opponents, that there is an eternal connection between sin and misery, though he solemnly repels their false application of it to himself. He humbly acknowledges that wisdom, in its purest and most exalted sense, is the special prerogative of the Creator, accessible to man only through oneness of heart and life with Him, and hence that the fear of God is the highest human wisdom. No longer attempting to penetrate by storm the councils of the Infinite, nor recklessly summoning the Almighty to combat, on the ground of outraged justice, he pathetically laments the unsolved problem of his fate, reiterates with calm earnestness the assertion of his innocence, and reverently appeals to God as He alone who can explain the mystery and vindicate the right. The consummation can now no longer be delayed. The Almighty reveals himself; at first, indeed, wrapt in storm, and rebuking with the majesty of offended Creator and Ruler his servant's unfounded distrust and bold arraignment of his government; but having thus brought him to a deep sense of his fault and folly in this respect, declares his innocence, and crowns him victor.

The lessons of the book, according to the foregoing exposition, are as follows:—

Physical evil, as something external, visible, and material, has no real, inherent connection with the inward state of man; since the most guilty at times enjoy the highest outward good, and the most innocent may temporarily endure the deepest misery. The divine object in the suffering inflicted on man can not, therefore, be the one recognized by the old belief, viz., punishment for sin. Its office is, by rousing the spirit out of its natural sluggishness, and forcing it into the higher consciousness, to raise man above the lower life, to purify and thus to make him happy. Arraying itself against him as a foe, Evil does but evoke his hidden power, the unused infinite treasure of his inner self, to the attempt to overcome it, and directs the invincible immortal spirit to its own high dignity and worth; the spirit, rising to the conflict, and gradually subduing in whole or in part the hostile influence, awakes to a knowledge of its godlike nature, and becomes for the first time truly a partaker of the divine life. This being so, evil must fall alike on the good and the bad; the most innocent can not avoid the fiery ordeal; while the wicked is summoned by it to free himself from his guilt. The cure for all evil lies in the removal of that inward cause, whether a guilty conscience or merely



error of opinion, whereby alone it becomes a real, that is, an inward evil. If merely an error of opinion, as in the case of Job, the mistake and the evil take flight together before the manifestation of the pure truth; and this remains with man the noblest and most precious trophy of the conflict.

Evil, then, has a necessary place in God's moral government; and where there is most and greatest evil to be endured, there is possible also the noblest victory and the highest happiness. Assurance in the eternity of the spirit and all other divine truths, increased knowledge of one's own nature, and patient fortitude strengthened by genuine faith, are the true weapons with which to conquer evil; while it is through the vague terror and perplexity caused by regarding suffering as mere punishment inflicted by an angry God, that Evil acquires its chief power to torture and to harm.

To the Book of Job belongs the honor of having prepared the way for these deeper views of the nature and use of evil, and of the immortality of the soul, and of having bequeathed them as fruitful germs to all future times.

Such is Ewald's view of the Book of Job; a view well worthy of the great mind from which it emanated. Grand and consistent in itself, it would furnish a noble basis for a philosophic poem on the nature and uses of evil. As an exposition of the actual composition before us, however, it is liable to the most serious objections. These may be briefly stated as follows:—

### *Objections to this View.*

1. The statement of the origin and design of the book does not correspond with its contents, as we actually find them. Certain of the possible uses of evil to the transgressor of God's law are, indeed, incidentally touched in the discourses of the three friends, and are more fully presented in those of Elihu;\* while from Job's experience may be learned some of the advantages of calamity to the good. But this is by no means the topic of the book. The prosperity and triumph of the godless might, with still greater propriety, be so considered, since it is much more largely discussed, and is one main ground of Job's perplexity in reference to God's providential government. It is also distinctly recognized in the discourses of the Almighty, as one of the great points of difficulty under consideration (ch. 40: 7–14). The solution of a problem must cover all its conditions; and the theory which overlooks one half the question here at issue, however beautiful in itself, must be rejected as an explanation of the design and teachings of the book.

Even as a theory of the design of evil, it is insufficient, since it applies only to those cases where the continuance of life, and other favorable circumstances, allow the sufferer to reap the moral advantages of affliction. This division of the subject, of itself, opens a wide field of instruction and consolation well worthy of an inspired pen. But

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\* The discourses of Elihu are, however, rejected by Ewald, as not genuine.

life presents many kindred problems still more distressing and inscrutable, some of the leading classes of which are instanced with striking force in the Book of Job. The suddenly destroying scourge, whereby the innocent are swept away in a common fate with the bad (ch. 9 : 22, 23) ; the suffering caused by unjust rulers (v. 24) ; the hopeless misery and degradation of the weak, through the selfish cruelty of the rich and strong-handed (24 : 1-25) ; are evils whose nature precludes in most cases any moral improvement to the individual sufferer, and whose direct influence is in the highest degree disastrous to society. What place have such evils under the administration of an infinitely wise, holy, and good Sovereign? To this question the theory of Ewald gives no answer.

2. Its representation of the good man under affliction is radically defective. It is Prometheus, warring against the arbitrary rage of Jupiter ; not the servant of Jehovah, perplexed, almost despairing of light or rescue on earth, yet still maintaining his trust in the eternal rectitude of the divine government. This distinction is a vital one. Worldly virtue is self-centred, its essence being pride or self-worship ; godly virtue has its centre in the Supreme, and its essence is humility or the fear of God. It is the latter trait which the Searcher of hearts ascribes to Job ; it is the former alone, which we recognize in Ewald's delineation. Conscious virtue in the godly man is conscious fidelity to God, as the immutably Just and Good ; conscious virtue which finds in itself the highest good, while it despairs of and defies God, is the last climax of impious pride. It would be strange, indeed, if this radical vice, everywhere else so pointedly condemned in the Scriptures, were here held up as the noblest characteristic of the pious man. But the language of Job, rightly considered, justifies no such representation. True, his expressions argue a state not wholly right ; a lack of that implicit trust in the wise management of the Supreme Ruler which is his just due. This blameworthy distrust is made the ground of the Almighty's rebuke, by which Job is humbled in dust and ashes. But his doubts have reference merely to the dispensations of Providence, not to the essential character of God. He still appears to him as his only hope ; he believes that He will bring him out of this ordeal like tried gold (ch. 13 : 15, 16 ; 16 : 19 ; 23 : 10) ; nay, though he go down to the grave unrecognized, apparently crushed by the avenging wrath of the Supreme Judge, that his Redeemer will yet manifest himself for his deliverance, that in a new divine life he shall rejoice in the immediate presence of God (19 : 25-27). So high does his faith soar above the impenetrable darkness of his present lot ! This obvious and pervading element in Job's language is entirely out of keeping with Ewald's ideal picture of the Greek demigod, opposing his proud consciousness of inherent merit, and his unconquerable will, to the unjust wrath of heaven. Still more clear does this become, in connection with Job's repeated admission of a nature and life justly chargeable with imperfection and impurity, in the sight of the Infinitely Holy (13 : 26 ; 14 : 3, 4, 16, 17) ; plainly showing, that it is not on the basis of his own immaculate worth that he claims and expects the return of the divine favor. The charges of his friends Job could repel, out of a conscience void of offense toward God and man ; and could even claim a virtue far above the standard of his accusers, without any such presumptuous arrogance, not to say blasphemy, as this theory would necessarily attach to his language.

3. Its theory of revelation, viz., the gradual development of divine truth through the natural action of the human mind under the pressure of outward circumstances, is not sustained by the contents of this book. That the sufferings of the good in the present life furnish a strong presumptive argument in favor of a life to come, is very true. The great minds of classical antiquity drew from it a consoling presage for the future. If, they reasoned, there be a God who rules the affairs of men, and if he is infinitely just and powerful, there must be in reserve a state of compensation for the innocent sufferer. But Job's recognition of the doctrine of immortality bears no resemblance to this vague and uncertain deduction of human reason.

But I, I know my Redeemer lives,  
And in after time will stand upon the earth;  
And after this my skin is destroyed,  
And without my flesh, SHALL I SEE GOD;  
Whom I, for myself, shall see,  
And my eyes behold, and not another,  
When my reins are consumed within me.

This is no vain hope, or undefined longing. Christianity itself has furnished no more distinct expression, either of the certainty or of the essential nature of the life to be revealed in the sons of God. The Apostle John records his faith in language strikingly similar. "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for WE SHALL SEE HIM AS HE IS." It is not my opinion, however, that this divine truth was first revealed in the Book of Job,\* or that it furnishes the key to the problem herein discussed. While the sunlike clearness with which it is expressed contradicts Ewald's theory of its gradual development, the brevity with which it is referred to, and the absence of all allusion to it in the decision of the controversy, are wholly inconsistent with his view of its relations to the subject of debate. That the righteous sufferer, after having attained through so fearful a struggle to the great reconciling truth of human destiny, should immediately drop it from his grasp; that its announcement should excite no surprise, call forth no rejoinder from his opponents; and that God himself, in his reply to the doubts of Job, should not once refer to it as the key to the mysteries of his Providence, is, to say the least, a view wholly wanting in probability.

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\* It might be urged that, on this supposition, Job's clear assertion of the doctrine does not conflict with the grounds of Ewald's theory of revelation, but only with his application of it to the present case; since the full conviction here expressed by Job, might be the last result of a long series of similar conflicts, by which the first faint ray of hope had been gradually brightened into the certainty of belief. But such a notion is without any historical basis in the Scriptures or elsewhere. The idea of immortality, as evolved by the leading minds of Greece and Rome, showed no such inherent germinating power. It died where it sprung, in the narrow circle of philosophic minds, never rooting itself in the life of society, nor gaining in clearness and certainty even among thoughtful and cultivated men.



*Hengstenberg's View.\**

The characteristic feature of this theory is found in its representation of the doctrine of Providence. It claims that the divine government must be, and is, so administered in this life, as to furnish a clear and manifest expression of its fundamental principles; otherwise, men could have no data by which to judge of the character of God, or of his policy in a future state. Submission to the divine dealings, based on the doctrine of the incomprehensibility of Providence, is but a blind, semi-atheistic resignation to necessity; it is a device of Rationalism, which after willfully throwing away the key to the mystery, assumes that no solution is possible. Hope in a future state of retribution, as an explanation of the evils of the present state, is equally futile here; since all rational hope, for the future, rests on the proofs we see of the divine power and justice in the present. If God is holy and good, he must have the will to reveal this his nature in this life, in respect both to his friends and enemies; if he is omnipotent, nothing can prevent the execution of this will. If then, he does not so reveal himself by rewarding the good and punishing the wicked, we are "in a poor case with our hopes for the future." Passports to the happiness of eternity are worthless, if he who issues them does not show proof in this life of his competency and good will. Who can tell whether the God who now shuts himself up inactively in heaven, will ever become more powerful, or more disposed to do right? Even temporary injustice is subversive of the idea of a righteous God. A God who has aught to set right in his government, is no God.

On this basis, Hengstenberg has constructed his theory of the Book of Job. Its object, as he explains it, is to prove that one of the problems of Providence, which had much perplexed mankind, and had given rise to doubts of the equity of God's government, is in reality no problem, being a simple and direct expression of the divine attributes of justice and goodness. This problem is: *The affliction of the righteous*, under the government of a just God. The key by which he proposes to unlock it, is twofold; the universal corruption of human nature, from whose taint even the godly are not free, and the purifying influence of suffering. Divine justice demands suffering as punishment for the sins of the righteous; divine goodness administers it as a corrective. If the object is attained in the repentance and reformation of the sufferer, the trial ceases; if not, he is proved a reprobate, and the punishment in this life serves as the presage and commencement of that in the life to come.

His mode of stating the contents of the book is, briefly, as follows:—

In the account of Job, with which the composition opens, we have a portraiture of his pious and prosperous life, previous to the catastrophe. His anxious care for the

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\* Beiträge zur Einleit. ins A. T., 3ter Bd., SS. 584–589; Kitto's Cyclopedia, Art. Job (written by Hengstenberg); Ueber das Buch Hiob, ein Vortrag &c., Berlin, 1856 (containing the latest and fullest expression of his views).

religious condition of his family, his strict judgment of sins commonly esteemed venial, evince the scrupulous and conscientious character of his piety. We must admit too the full force of the Holy Spirit's testimony: "This man was perfect and upright, and one who feared God and shunned evil." Such a man, it would seem, should be exempt from calamity, under the government of a righteous God. So Job himself thought. That it proved otherwise is to be explained on the ground, that God sees not as men see; that he discerns blemishes even in his Saints. When a good man has reached the advanced stage of piety attained by Job, sin easily assumes a new guise. A vain conceit of his own goodness may then step in, and change him from a poor sinner into a proud saint. This was Job's sin, the evil rooted in his inmost being. It is an obstinate disease, and requires sharp remedies. Lighter trials often but aggravate it; for self-righteousness finds new aliment in afflictions, which have proved unable to shake the soul's fidelity to God. Thus we see Job enduring his repeated heavy calamities, the loss of property and of children, with a firm steadfastness. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" Even when smitten in his own person with deadly disease, he does not falter. "The good shall we receive at the hand of God, and shall we not receive the evil," is his remonstrance to his despairing wife. The probing was not yet sufficiently deep; it had not reached the seat of his secret hurt. Job did not yet see that his calamities were the righteous punishment for his sins, the chastisement needed for his salvation. The effectual test is at length applied. When his friends, by their silence, condemn him as a wicked man suffering the just desert of his deeds,\* the vulnerable point, the Achilles-heel, is touched. Then Job opened his mouth, and cursed his day. Job was now taken on his weak side. He could bear suffering; but that this should be made an evidence of guilt, that he should be robbed of that last treasure, his personal righteousness, was too much. And since God is the author of the suffering, on the testimony of which he is condemned, he turns his displeasure directly on him. Such is the extravagance of his resentment against God, that he represents him as the implacable enemy and persecutor of all the righteous on earth, (?) the friend and patron of all the wicked, as omnipotent tyranny and injustice; and hence he falls into despair of any more favorable turn to his own case, and declares his conviction that the Almighty will never rest till he has utterly destroyed him. Byron himself does not equal the daring impiety of his language.

The three friends are right in attributing Job's sufferings to guilt; for their view of his case rests on a fundamental law of the divine government, the eternal connection of sin and misery. But, misled by their low views of the nature of sin, they charge him only with single outward crimes, of which they can not convict him. Under favor of this mistake, Job puts them to silence, and remains victor in the controversy. In a more quiet state of feeling, he now retracts his extravagant assertions, and admits that the divine judgments are in general the consequence of guilt. As, however, he

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\* This arbitrary construction of their silence is sufficiently refuted by the sacred writer's statement of the ground of it,—"*for they saw that the affliction was very great!*"



strenuously repels the application of this rule in his own case, his concessions contribute nothing toward solving the problem under consideration. How are his sufferings to be explained in connection with his invulnerable innocence? To a superficial view, no satisfactory solution can be given; and there seems to be nothing left but to fall back on that semi-atheistic idea, the incomprehensibility of divine Providence. A deeper insight reveals the way of escape. Job's portraiture of himself (ch. 29 : 7-25, 31 : 1-40) seems, at first view, to embrace his entire character; his moral standard, which takes note even of the inward thoughts, the first germs of evil in the secret desires of the heart, seems without a flaw. There is, nevertheless, one class of sins which he passes over in silence, obviously because his eyes have not yet been opened to see them; for it is God's method to reveal to us gradually the depths of our corruption, which seen all at once, would overwhelm us with despair.

Elihu now enters the lists, and presents the true solution. He is introduced as follows:—"So these three men ceased from answering Job, because he was righteous in his own eyes. Then was kindled the anger of Elihu; against Job was his anger kindled, because he accounted himself more just than God." Here we have the nature of Job's fault; he was righteous in his own eyes. From this follows necessarily the sad result, that, when probed by heavy sufferings, he who is in this state will declare himself more righteous than God. Self-righteousness claims to have fulfilled all obligations toward God. Since it can see, therefore, in the sufferings which God inflicts on the ground of sinfulness, and which can only be justified on that ground, mere arbitrary wrong, it represents God as unrighteous in his relations to men. Thus the natural relation of the creature to his creator is completely reversed, and access to the fountain of comfort, and a return to the way of salvation made impossible. This is a very dangerous side of Pelagianism. To convince Job of the destructive nature of his self-righteousness, a task on which the three friends had made shipwreck, is the mission of Elihu.\* Like them, he sees in all suffering the punishment of sin. He differs from them in regarding suffering as also a corrective. There is, he would say, a suffering which has its source not merely in divine justice, but also in divine love; and from this suffering the righteous can not be exempted. Its object is to bring to light the sin still remaining in him, that he may be purified from it,

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\* In Elihu's reply, Hengstenberg finds two direct allusions to Job's peculiar sin, spiritual pride; viz.

Ch. 33 : 14. For once does God speak,  
Yea twice,—when one heeds it not ;

\* \* \*

17. That man may put away a deed,  
And he may cover pride from man.

Ch. 36 : 9. Then he shows to them their deed,  
And their transgressions, that they deal proudly.

On the former he makes the comment : " Let him that standeth take heed lest he fall. Particularly in Pride has the righteous still a dangerous enemy ; and therefore it is, that God's compassionate love sends, first inward admonitions, and then trials, to save him from perishing through this inward evil." On the latter he says : " Here is still another *Nota Bene* for Job."—The words, " put away a deed," " their deed," " their transgressions," should have been a *Nota Bene* for the interpreter. See further, on p. xxvi, and Expl. Notes, ch. 33 : 17.

and made capable of higher holiness. Chastisement, as opposed to simple punishment, is the characteristic idea of Elihu. The issue of the trial is to decide the character of the sufferer, whether he has been afflicted as a righteous man for his good, or as a reprobate enduring here the beginning of his eternal punishment.

Ch. 36 : 11. If they hear and obey,  
 Their days they shall spend in prosperity,  
 And their years in pleasures.

12. But if they hear not, by the dart they perish,  
 And expire without knowledge.

"Here," says Hengstenberg, "is the beating heart of the book."

To this view of Elihu Job makes no reply; confessing by his silence that the true solution of his sufferings has been given, and that God is justified. The divine sanction is indeed still wanting. All necessary instruction has been communicated, as God has appointed it should be, through the agency of man. For this purpose were the Holy Scriptures written, and the teacher's office established in the church. This office is here exercised by Elihu, in whom is represented the authority of the church [!]. Had Job repudiated this authority, no immediate divine manifestation would have been vouchsafed him. This is now required, both to regenerate Job into a new spiritual life (of which instruction is the necessary preparation, not the efficient cause), and to accredit Elihu as a divine messenger. But what part in the controversy is left for the Almighty? He must not come as a dumb actor on the stage; yet, in the nature of the case, he can add nothing material to what he has already communicated through Elihu, and of course he can say nothing opposed to it. Avoiding, therefore, the main theme of Elihu's discourse, he merely amplifies one of his subordinate topics; viz., the greatness and glory of God in the creation. WHO AM I, AND WHO ART THOU? These two questions express the ruling thought in the discourses of the Almighty. Each proof of God's creative power opposes itself to the insolent accuser of his justice. He who would impugn his justice, should first measure himself with his omnipotence. For the attributes of Deity are but radii from a common centre; and where one is, there must all be. This argument, however, is insufficient by itself for the permanent removal of doubt. Though suppressed for a time, it would be for ever reappearing, if, in addition to the truth that God *must* be right because he is God, he must be the Just because he is the Infinite, it were not also made plain to man *how* he is right, *how* he is just, in his providential dealings. By thus making one of Elihu's topics the starting point of his own discourses, the Almighty endorses him as his messenger. This is the seal of his mission. He is not, however, mentioned by name, nor is he in any way referred to again. His work is finished, and he disappears from the field. It is sufficient honor for God's messengers to be used in his service without the addition of any personal reward. When they have done all, they should account themselves unprofitable servants; a duty which is made the easier by their being treated altogether as such by God himself.

Job repents in dust and ashes. This repentance connects itself immediately with what he has said, but has reference also to his whole life. What he has said, takes its character

from what he was. The assertion of his complete righteousness is that which deeply pains him in his discourses; it was the fancied possession of this righteousness which had led him to false views of God, and had prepared for himself inexpressible sorrows. This righteousness was now become in his sight dust and ashes. The Lord now declares his anger against the three friends, and directs them to seek for the prayer and mediation of Job in their behalf, he having entered by repentance into a much more intimate relation to God than before. They had deserved this humiliation for valuing themselves, as in their blindness they had done, so many per cent. better than Job as they were happier; while Job was favored with an opportunity of exercising forgiving love toward those who had injured him, and thus of meeting the precise condition of his own restoration to divine favor. "If ye forgive men their trespasses, your heavenly father will also forgive yours."

### *Objections to this View.*

The doctrine of Providence, as maintained in the above view, taken by itself requires but little comment. The theologian, who thus demands that the government of the Supreme Ruler shall be tried by the maxims of human wisdom, and decries all submission not founded on a satisfactory explanation of his ways, should not scoff at Rationalism. The tendencies of such a position are full of danger; and if legitimately carried out, could end in nothing less than total unbelief. For however satisfactorily many things in God's government may be explained, yet while He is infinite and man is finite, there must still be others, which, from their far-reaching relations, remain inexplicable, understood only by him who sees the end from the beginning. If then, we can trust God only so far as we can follow him with our limited understanding, the shipwreck of our faith is inevitable. What we need, in this imperfect probationary state, is not a perfect comprehension of the divine government, a thing in the nature of the case impossible; but some ground of trust and submission which can not be affected by the mysteries inseparable from such a state. This great want of man finds its supply in the knowledge of God himself; and the submission which grows out of such knowledge is not blind resignation to necessity, but is the highest exercise of reason. Hengstenberg, however, professes to find a full confirmation of his theory in the Book of Job. Let us see by what process this is effected.

1. By evading half the question at issue. The theme of the book, he claims, is the *suffering of the righteous*. But if this were satisfactorily explained, yet the complement of the actual problem, *the prosperity of the wicked*, remains as much a mystery as ever.\*

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\* In answer to such objections to his doctrine of a *temporal retribution*, he says (Beiträge, 3<sup>ter</sup> Bd. S. 589): "The punishment of the transgressor may consist in that very thing which the world calls his prosperity, or, at least, that may be its beginning; . . . and in like manner, the blessing may be concealed under the veil of apparent misfortune." As an illustration, we may take the case (referred to by Hengstenberg, p. 584) in the parable of the Rich Man and Lazarus. The prosperity of the former was his punishment, or, at least, the beginning of it; while the sufferings of the latter were a blessing in disguise, the punishment and at the same time the corrective of his



Nay, the proposed explanation involves it in still greater difficulty. If divine justice demands the punishment of the godly, much more does it require that of the ungodly; and if the righteous are corrected and reformed by affliction, why should not divine goodness use the same means of improvement with the wicked?

But this evasion becomes still more striking, when viewed in connection with the contents of the book. It is obvious, on the most cursory examination, that both topics are interwoven in the discussions which form the substance of the composition, as inseparable parts of a whole. When the three friends maintain the invariable connection of sin and punishment, and pronounce Job guilty because he suffers, he points them to the prosperous wicked, and asks:

“Wherefore do the wicked live,  
Grow old, yea, become mighty in power?”

Indeed, this topic is treated in the Book of Job as the kernel of the mystery of Providence. Viewed apart from this, we might admit that the affliction of the righteous finds a partial explanation in the universal corruption of human nature; partial, because the unequal distribution of suffering would still be inexplicable, and must be referred to God's unerring wisdom, rectitude, and goodness. But even this clue is lost, and the problem assumes a wholly new form, when we add to it the prosperity of the wicked. The vital relation of this topic to the general subject explains the pertinacity of the three friends, in maintaining that the wicked are always punished in this life; and why it is that, when Job has put them to silence on this point, they have nothing to say in defense of the divine rectitude. It explains also why the Almighty, in his reply to Job, refers so particularly to this topic (ch. 40 : 7-14), though he makes no reference to what would seem to concern Job more directly, the afflictions of the righteous. Yet, Hengstenberg passes over this all-important division of the two-fold theme as of no account. The reason is not far to find; it could not be brought within the range of his predetermined solution. That he felt the awkwardness of the omission appears from his own language in an earlier exposition of his view, contained in Kitto's *Cyclopædia* (vol. II., p. 116, 2 col.). “All agree,” he there says, “that the object of the book is the solution of the question, how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. But it should be observed that the direct problem exclusively refers to the first point, the second being only incidentally discussed on occasion of the leading theme. If this is overlooked, the author would appear to have solved only one half of his problem.” In other words, the problem, as it actually lies in the book, can not be explained on

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sins. And this Hengstenberg calls retributive justice in this life! “To maintain,” says he, “that punishment is delayed, is as if we should deny that the fish is caught, though he has already swallowed the hook, till we see him on the gridiron or under the knife.”

This is no solution of the mystery of Providence. It only removes the question one step further; and we must still confide all, as we are bound to do, to the divine wisdom and rectitude. Job asks, with the thoughtful of every age: Why is evil permitted to triumph over good? The answer of God is: Leave that to me! And this is the problem, and this the doctrine of the book.

the interpreter's theory; he therefore drops one half of it, with the assertion that it is merely incidental!

2. The problem thus narrowed finds, in his opinion, a complete solution in the discourses of Elihu. He supposes him to furnish, in his view of the design and uses of suffering, the true key to the afflictions *of the righteous*; and that he even designates Job's peculiar sin, viz., a self-righteous estimate of his own piety. But of this there is no proof in these discourses. The significant allusion which Hengstenberg finds (ch. 33 : 17, 36 : 9), to *spiritual pride*, the specific sin with which he charges Job, is purely imaginary. Pride, in the Old Testament, stands as the distinctive characteristic of ungodliness, in opposition to humility the distinctive trait of true piety; nor is there anything in the connection to show that it is used otherwise here. "To deal proudly" is to manifest, in daring acts of rebellion against God, this inward spirit of resistance to his will; a very different thing from a vain conceit of perfect conformity to that will, as it is here arbitrarily explained by Hengstenberg. (See also Expl. Notes, 33 : 17.) What Elihu attempts is this: to show, in the punishment of the sinner, the expression of divine goodness not less than of justice; since it is not intended primarily for his destruction, but as a means of rescuing him from merited ruin. The three friends had, as it seemed to him, overlooked this view of the subject; and thus had lost the efficient motive to repentance and reformation. In his view, it solves the whole seeming mystery of Providence, by revealing God as not less gracious and beneficent in the infliction of suffering, than in the bestowment of prosperity.

3. In the discourses of the Almighty, a new difficulty meets the interpreter; which, however, he overleaps with his accustomed boldness and facility. By every rule of propriety in composition, the arbitration of the controversy should be reserved for the final and most exalted speaker. When, especially, the Supreme Ruler himself, whose administration of human affairs has been the theme of the preceding debate, enters with all the majesty of deity at its close, what less than the final decision can be assigned as the motive? And for what reason is this natural order to be here reversed? The answer is found in the whole tenor of what the Almighty says, as well stated by Hengstenberg himself. "In these two questions: *Who am I? and who art thou?* is expressed the ruling thought of the Almighty's discourses." The littleness and the ignorance of man, in contrast with the eternity, the omnipresence, the infinite knowledge and incomprehensible wisdom of the Most High, is their theme, and is the sole ground on which trust and submission are required by the Divine Speaker. But, manifestly, here is a standpoint irreconcilably opposed to that attributed to Elihu. In the one, man summons the Supreme Ruler to the bar of human judgment, and demands an account of his administration; in the other, God sits as Creator and Sovereign, and prescribes implicit trust to his shortsighted dependent creature. One of these two views must necessarily be set aside; and since that of the Almighty does not harmonize with the interpreter's theory, it is rejected without ceremony, as unsatisfactory and inadequate to meet the case. The main object of the divine appearance, so he avers, is to accredit Elihu as an inspired messenger, and thus to enforce his teachings on the heart of Job. Thus far, Job's piety has had no higher source than the traditions of the fathers and the authority of the church; now, through this divine manifestation, he



is first to come into an immediate personal relation to God. All necessary instruction has been already given through Elihu, who here represents the authority of the Church. *The hearing of the ear* has been attained; what is now wanting is the *sight of the eye*. "The main point is, therefore," says Hengstenberg, "that God shall appear, not what he says." He must, indeed, say something, as a matter of State ceremony. What it is, is of little consequence, provided it be not the true solution; since that would trench upon the office of Elihu. Accordingly, he utters a prolix discourse, in which he makes not the slightest allusion to that solution or its propounder.

But how then was Job to know, that he was to repent and submit on the ground of Elihu's instructions, and not on those of the Almighty? And how is the reader to be assured which was intended by the author to be understood as the true ground? To meet this difficulty, Hengstenberg shows a link between the discourses of the two, by which, in his view, the Almighty designs to recognize the special mission of Elihu. Elihu had appealed to the wonders of nature as revealing the perfections of God, among them his necessary justice, as a reason for trust and submission on the part of man. This thought, according to Hengstenberg, is adopted by the Almighty as the starting point of his own discourses; and though an insufficient and inapposite ground of submission, forms a common element, and establishes a special connection between the two. And this constitutes Elihu's sole credentials, as divinely commissioned to teach something entirely different! With such perverse ingenuity, not to say such arbitrary dogmatism, is this divine composition tortured into the Procrustean measure of a preconceived theory.\*

Even that "common element" is not peculiar to Elihu in distinction from the former speakers. The three friends appeal to the greatness of God, manifested in the creation, as a just ground of submission to his dealings. Job surpasses them all in his grand pictures of the incomprehensible power thus displayed. In place of these fragmentary views, the Divine Arbiter unveils the whole panorama of creation; revealing a vast harmonious plan, in which infinite power, wisdom, and benevolence shine with irresistible lustre. Who can calculate its duration or extent; who penetrate to its secret seeds of being; who comprehend the laws by which it is controlled; and who can question or doubt its Author and Upholder? Nor was this a mere external view, such as could be grasped by unaided human reason. The Infinite was himself the teacher. "In thy light," says the Psalmist, "shall we see light." Now it is, under the influence of these divine truths, clothed with supernatural power by the consciousness of a present God, that light at length dawns on the long-tried sufferer. He renounces the vain struggle after

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\* According to Hävernick (Einleit. ins A. T. 3<sup>ter</sup> Th. § 290, SS. 310-13), the true solution is given, first on the subjective side by Elihu, and then on the objective side by the Divine Being. This theory not only overlooks the difference in the whole tenor of the discourses of Elihu and those of the Divine Being, but also confounds the distinction, so clearly marked by the sacred writer, between the discussion of the problem by the human speakers, and the final arbitrament in the person of the Supreme.

Still more objectionable is Stiekel's theory of a *judicial process* (Das Buch Hiob, SS. 230, 242), in which the groundlessness of Job's complaint (die rechtliche Unhaltbarkeit der Anklage, S. 242) is fully shown by Elihu, leaving nothing for the Divine Speaker but to rebuke the presumption of the complainant. The device of a *judicial process* is too gross in itself, and is without any foundation in the structure of the book.

knowledge too high for man, and finds in God himself the all-sufficing explanation of his ways.

I have heard of thee by the hearing of the ear,  
But now my eye seeth thee.  
Therefore I abhor it and repent,  
In dust and ashes !

Such submission rests on higher knowledge, and profounder insight, than can be gained by special items of information respecting the divine administration. Faith has a wider range, a nobler flight. Though evil may triumph on the earth, though the wicked are permitted to oppress the good, and God himself may seem to frown on his faithful servants ; the soul that knows God believes that it is neither from oversight, weakness, or injustice in the Supreme Ruler, but that he is guiding all things on the eternal principles of justice, truth, and love, to a glorious issue. Here alone is peace for the human spirit. The apparent discrepancy between those eternal principles and the ways of Providence, is a problem which man can never fully solve, till he shall be able to comprehend at one glance the complex relations and whole extent of an infinite plan ; in a word, till he shall himself be infinite.

4. The testimony of God himself to the character of Job (ch. 1) obliges the interpreter to admit, that he was eminently virtuous and pious ; yet, in spite of this, he is obliged by his theory to make him out one of the worst of men. The case, as he represents it, might be stated thus : The piety and the sufferings of Job being given, required to find some flaw in the former which shall prove the latter to be penal. The process by which the desired result is reached, is sufficiently curious. So sincere, so spiritual and comprehensive is Job's piety, embracing his entire life, and reaching even to the inward thoughts, the first germs of desire in the heart, that it seems impossible to convict him of any fault. Each succeeding trial but serves as a fresh witness of his humility and constancy ; till at length "there seems," as Hengstenberg somewhat naively expresses it, "to be nothing left but to fall back on the incomprehensibility of Providence." At length, however, the probe is applied effectually, in the condemnatory silence of his friends ; and the secret evil, bursting forth with a violence proportioned to its long repression, reveals itself as PELAGIANISM or SELF-RIGHTEOUSNESS, a disease exceedingly dangerous and very difficult to manage. The type with which Job is afflicted is peculiarly malignant. The symptoms, as described by Hengstenberg, are indeed appalling. Despair, rage, blasphemy, suddenly take the place of lamblike patience and sublime trust. "Since God" (says H., *Vortrag*, SS. 19. 22), "is the author of the calamity, on the testimony of which he is condemned by his friends, he turns his resentment directly upon him. So far does the heat of passion transport him, that he denounces God as the ferocious enemy of all the righteous on earth, the friend and patron of all the evil, as omnipotent tyranny and injustice ; and hence he falls into absolute despair of his own case, and declares his conviction that God will not rest till he has utterly destroyed him. Byron calls God 'the almighty tyrant, into whose face he would boldly look, and tell him his evil is not good ;' but his language falls behind that of Job."

But in thus proving Job guilty of a sin sufficiently heinous to account for his sufferings, the interpreter has lost the prime condition of his theory of the book. The case now stands thus: The criminality and the punishment of Job being given, required to prove that he was a righteous man. The spiritual disease with which he is thus consumed, though Hengstenberg can give it (under the mild name of self-righteousness) a place within the Church, is in fact an aggravated form of idolatry; that sin of sins, including all others, which is everywhere in the Scriptures synonymous with exclusion from the ranks of the godly. His piety is proved to be just what the Adversary had asserted, the mere external, mercenary fidelity of one who makes profit the price of allegiance; who, professing to worship God, worships in reality nothing but his own fancied merit. His life is not a life of true godliness marred by single sins, but one of seeming piety from a root of sin; a life, therefore, which with all its outward virtues must have been, always and alike, worthless and abominable in the sight of God.

But the language of Job, from which the charge is professedly drawn, is itself a refutation of it. That it admits of being distorted into such a meaning, is not denied; as any composition may be made, by an arbitrary and inapposite method of interpretation, to speak the reverse of its natural meaning. In interpreting poetry, the language of imagination and passion, especially as here presented in its loftiest tragic form, we must not rigidly apply the standard of abstract theological statement. Human emotion has its rights, its own peculiar language, not less than the prosaic understanding. How many expressions in the Psalms, genuine cries of the pious heart, would be excluded from the inspired word, were they tried by such a standard! To judge such language aright, not merely logic and theology are required, but ability to enter into the depths of the heart, to apprehend how the living spirit expresses itself under the conflicting play of inward and outward forces to which it is subjected. This is especially necessary in an interpreter of the Scriptures; for the Holy Spirit uses Life much more than Philosophy, as the medium of his communications; and to one who can not or will not follow his lead in this respect, much of the inspired word must lose its true significance, if it does not become utterly unintelligible, and contradictory with itself.

To apply this to the case before us. The mystery of God's providence in the government of the world is to be exhibited, in order that the true grounds of peace, of trustful submission under its apparent disorder, may be brought home to the human spirit. With master-skill the sacred writer first projects before us the mystery, not as it might appear to a distant unconcerned spectator, but as it lowers and thunders in terrible reality around an actual sufferer; and to give the utmost force and distinctness to the problem, he is a man preëminent for virtue and piety, of whom the Searcher of hearts declares that he has not his like in all the earth, and that *he is tried without cause* (ch. 1 : 8 ; 2 : 3). Smitten and seathed by the tempest, cast down from his high estate, robbed of his possessions by the hand of violence, bereaved of children, deserted by kindred and acquaintance, tortured by a loathsome disease, the majestic victim stands alone; and as the representative of suffering and maligned virtue, asks of God and man: 'Can this be right? Is this consistent with the eternal principles of rectitude and goodness?' Extending his gaze over society at large, he



beholds everywhere the same confusion ; virtue undistinguished by those marks of the divine favor, which would secure its predominant influence among men ; vice crowned with power and honor, trampling on the upright and helpless, and demanding in the insolence of successful crime :

What is the Almighty, that we should serve him,  
And what are we profited, if we pray unto him?

This spectacle is depicted with a vividness, an earnestness, springing from the intensest conception of its momentous bearings. The mighty soul travails, in unutterable pangs, with the fearful problem of humanity and providence. He lifts his tearful eyes to heaven, and appeals to the Supreme Ruler, in words now of pathetic entreaty, now of bold remonstrance ; he adjures him to reveal in himself the cause, if any there be hidden from his own scrutiny, which may justify this pitiless tempest of divine wrath ; or if not, that he will lay aside the terrors of omnipotence, and allow his creature to reason with him of his ways ; he implores, he demands, he would scale the very heavens, and press to the hidden throne of the Eternal, in his passionate longing for a solution of this awful mystery of life. But is the whole story now told ? Far from it. Through all this wild storm of human anguish, there is heard an undertone of trust in God, and in the ultimate issues of his government, breaking at intervals into a sublime burst of triumphant confidence in the justice and truth of the Creator and Judge of all. These doubts do not respect the foundations of the divine government. There, all is eternally secure. The pious sufferer believes, that even now God is his Witness and Attestor (16 : 19) ; that he watches with paternal interest his progress through this fiery ordeal (23 : 10) ; that beyond the gates of death and the grave there awaits him a redemption, a life with God (19 : 25-27) ; that, notwithstanding the permitted reign of evil on the earth, the first law of human well-being, the only true wisdom for man, is obedience to the divine will (27 : 7, 8 ; 28 : 28). The conflict in his breast respects merely God's present dealings ; the seeming discrepancy between these and the eternal principles of right, between what he believes of God and what he sees of Providence.

Yet, in all this, the critic can see nothing but the expression of human egotism, the writhings of wounded self-love, the insane ravings of despair and impotent resentment ! Doubtless the sacred writer intended to portray a character marred by human imperfection. Job himself is represented as admitting repeatedly his inherited impurity and sins of life (13 : 26 ; 14 : 3, 4). A being in perfect harmony with God, incapable of these doubts and of the interior conflicts resulting from them, would have been wholly out of place as the hero in this drama of human life. How short-sighted, imperfect, sinful man is to feel and to act, in view of what is incomprehensible in God's government of the world ; what is the ground of consolation to the devout soul under the overspreading and protracted reign of evil ; this is the lesson of the book. It is given, as it must be to answer the beneficent end intended, through the experience of one whose infirmities made him a true representative of his race ; while his sincere piety fitted him to apprehend the consolation, and to become the medium of transmitting the knowledge of it to his fellow men.



# BOOK OF JOB.

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PART FIRST.

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THE COMMON ENGLISH VERSION, THE HEBREW TEXT,

AND THE

REVISED VERSION,

WITH

CRITICAL AND PHILOLOGICAL NOTES

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KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.	וַיְהִי הַיּוֹם וַתָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְנַחֵם 6 עֲלֵי-יְהוָה וַתָּבֹא נֹכְחָא בְּרִישָׁתָן בְּהוֹכֵם; וַתָּבֹא 7 יְהוָה אֶל-יְהִשָּׁשׁוּר בְּצִוּוֹ הָאֵל וַיֵּלֶךְ שִׁשְׁשָׁן אֶת-יְהוָה וַיֹּאמֶר בְּשֵׁיט בְּאָרְצוֹ וַיִּתְּחַלְּקֶהָ 8 בָּהּ: וַתָּבֹא יְהוָה אֶל-יְהִשָּׁשׁוּר הַשֹּׁדֵד לֵבָדֹם 8 עַל-יִבְבָּקִי אֵינִם כִּי אֵין קָטְחוֹ בְּאָרְצוֹ אִישׁ	6 Now it was the day, when 6 the Sons of God came to pre- sent themselves before Jeho- vah; and Satan also came among them. And Jehovah 7 said to Satan: From whence comest thou? And Satan answered and said: From roaming over the earth, and from walking about upon it. And Jehovah said to Satan: 8 Hast thou observed my serv- ant Job, that there is none

V. 6. 'it was the day, when': it happened at that time, that

'Satan': the Adversary

V. 8. 'that': for

king, i. e. to deny allegiance to him, was rebellion against God, whose authority was, in civil matters, represented by the earthly ruler, however wicked and even impious he might be (Rom. 13 : 1, 2, 4).\* "To curse," says Hengstenberg, on I K. 21 : 10, (Beiträge, 2<sup>ter</sup> Band, S. 131; p. 172 of Ryland's translation), "is a signification forced upon בָּרַךְ, by those who had taken only a superficial view of this passage, without at all perceiving its reference to the Pentateuch. If it loses its support here, no one will then think of applying it to Job 1 : 5, 2 : 5, and Ps. 10 : 3, where it is not at all suitable."

On the other side, however, there is a very old exegetical tradition in the version of the Seventy, and in the Syriac version; but apparently proceeding from the above use of the word, and only a somewhat stronger expression of it: viz. Sept. (Ed. Rom.) ἐν τῇ διαβολῇ αὐτῶν κατὰ ἐντροσίαν πρὸς θεόν. (Complut.,—followed in the Antw. and Paris. Polygl.,—μαρτυροῦν καὶ ἐὶλόγησαν θεὸν ἐπὶ καρδίᾳ αὐτῶν the literal rendering of the Hebr. and, in any case, of very high antiquity). Hence the *Itala* has: *maledixerint Domino* (retained by Jerome in his revision of it, but altered in the Vulg. to *benedixerint*). The Syriac also has: ܡܠܝܚܝܢ ܕܡܠܝܚܝܢ ܕܡܠܝܚܝܢ ܕܡܠܝܚܝܢ and have reproached God in their hearts. To this is to be added the usage of the cognate dialects (adduced by Gesenius, Thes. I. p. 241, 5), though it is doubtful whether that is stronger than the above uses of בָּרַךְ.

While, therefore, there seems to be no sufficient ground for supposing that this verb, in the usage of the O. T.; ever had

the meaning to curse, it would be improper not to recognize it in a marginal translation, as one sanctioned by the authority of distinguished names.

The rendering of the *Itala* was revived by Pagnino (1528) in his new translation on the basis of the Vulgate, and reappeared in the Genevan version, and then in K. James' revision of the English Scriptures.

V. 6. הַיּוֹם. The article denotes a particular, definite time, viz. the usual or set time for this presentation. "On that day", or "at that time" (Gesenius, Lex. יוֹם, 3, a, γ) would mean a time already mentioned, or in some way implied, which is not the case.—*Jehovah*. The common and long-established form of this divine name is retained: 1st, because other forms of it are mere conjectures, more or less probable; 2d, because, practically, they are mere curiosities of the learned, and unsuited to a work designed for general use. A translation of the Bible for common use, which should admit such literary novelties as *Ihob* (Job), *Yahre* (Jehovah), *Yehosua* (Joshua), would soon become itself a curiosity of literature. Gesenius, who adopts the pointing יְהוָה (Yahre), admits that those who hold the true pronunciation to be *Jehovah*, are not without some apparent grounds for their opinion (Lex. sub v. 2d. paragr. extr.).—יְהִשָּׁשׁוּר; with the article, the adversary, applied to a particular one by way of eminence, and hence used as a proper name, SATAN (§ 109, 2).

V. 7. שִׁשְׁשָׁן has here the sense given it in the Thes. (Rödiger's continuation, p. 1378, b), *obire terram; maritime, lustrandi causa*. So in Chald. (Burton, Lex.) *spatiari, deambulare, vagari, peragraré*. This verb is so used in 2 Sam. 24 : 2, 8, "go through all the tribes of Israel"—in order to number the people.—Comp. I Pet. 5 : 8.

V. 8. *Observed*, gives the original fully, which means, to direct attention to, *animum advertere*.—*That*:—not for, as some translate. The enquiry is: whether Satan had observed the piety and blameless life of Job; and he need not be informed of that, which he was presumed by the question to have observed himself.

\* The case is not, therefore, fairly met by Keil (Kommentar über die Bücher der Könige, S. 298), in his objections to Hengstenberg's view of this transaction. The charge against Naboth was brought by the local authorities, for a pretended violation of the Mosaic law. Neither the King nor the Queen was known as a party to the accusation, though secretly instigated by the latter. Jezebel, by her secret instructions, had furnished all that was necessary for consummating the judicial murder, under cover and with the sanction of law.—Lee's attempt (Hebr. Lex. and Job, in loc.), to show that the verb means only to bless, requires no refutation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?	9 כֹּהם וְנָשָׂר וְבָרָא אֱלֹהִים וְסָר בְּדָשׁ וְיָגֵן הַשִּׁמְעָן אֶת־יְהוָה וְיֵאָמֶר תִּהְיֶה וְבָרָא אֱלֹהִים אֱלֹהִים: הֲלֹא־אַתָּה עֹשֶׂה בְּעֵינֶיךָ וּבְעֵינֵי־יָדֶיךָ וּבְעֵינֵי־אֲשָׁרֶיךָ כִּסְפִּים בַּעֲצָה וְדָרָה בְּלִבָּהּ וּבְחֶסְדֶּיךָ פָּתַן בְּאָזְנוֹ: וְאוֹלָם שְׁלֹחַ־נָּא יְדֶךָ וְגַם בְּעַל־אֲשָׁרֶיךָ אֲסִילָא עַל־עֲצָתְךָ וְהִרְשָׁה: וְיֵאָמֶר יְהוָה אֶל־שָׂטָן הִנֵּה כֹּל־אֲשָׁרֶיךָ בְּיָדְךָ בָּרָא אֱלֹהִים אֶל־הַשִּׁמְעָן וְהָיָה וְנִבֵּא הַשִּׁמְעָן בְּכָשֶׁם פָּתַן וְיָהוָה: וְיָהוָה הָיָה וּבְיָדֶיךָ וּבְנִגְדֶיךָ אֲבָלִים וְשִׁמְרִים וְזָר בְּכִיָּה אֲחֵיהֶם בְּקִדְרוֹ: וּבְלִבָּהּ בָּרָא אֱלֹהִים אֱלֹהִים וְיֵאָמֶר בְּקִדְרוֹ הָיָה הַשִּׁמְעָן וְהַאֲחִיזָה כֹּה רָחֹם עַל־יְהוָה: וְהַפֵּל שָׂבָא וְהַחֲשִׁים וְאֶת־הַנֶּקֶדִים הָיוּ לְשִׁי־הַקֶּבֶד וְאֶל־לֵבָהּ	like to him on the earth, a perfect and upright man, one that feareth God and shunneth evil? And Satan answered Jehovah, and said: For naught, doth Job fear God? Hast not thou hedged him about, and his house, and all that he hath, on every side? The work of his hands thou hast blessed, and his substance is spread abroad in the earth. But, put forth now thy hand and touch all that he hath,—if he will not renounce thee, to thy face! And Jehovah said to Satan: Lo, all that he hath is in thy power; only, against himself do not put forth thy hand. And Satan went out from the presence of Jehovah. Now it was the day, that his sons and his daughters were eating, and drinking wine, in the house of their brother, the first-born. And there came a messenger to Job, and said: The cattle were ploughing, and the she-asses were grazing beside them; and Sabæans fell upon and took them; and the servants they have smitten with the
V. 10. 'earth': land	V. 11. 'touch': smite	'if he will not': verily he will
V. 12. 'Satan': the Adversary	V. 13. 'it was the day, that': it happened at that time, that	'renounce': curse

V. 10. *In the earth*: this is better than *in the land*, as it is the Adversary's object to express, in the strongest terms, the extent of Job's possessions.

V. 11. *Touch*: or, as it may be translated, *smite*, as below in v. 19. But the former sense is more appropriate here, as indicating how easily all this worldly prosperity would vanish, at the *touch* of the Almighty.—*If he will not* (אֲבִלֵּא): a form of asseveration, founded on an *aposiopesis* as natural in English as in Hebrew. It is retained, therefore, as representing the spirit and manner of the original, better than the plain affirmative form given in the margin. So Stiekel (das Buch Hiob, 1842): Ob er nicht in dein Angesicht sich von dir lossagt! Schlottmann (das Buch Hiob, 1851): Ob er nicht in's Angesicht dir den Abschied giebt.

V. 13. *The day*: viz. when it fell to the first-born to provide the entertainment at his house, as specified in the following words.

V. 15. *Sabæans*. For the fem. construction, see § 105, 4, *a*, extr. and Ew. § 336, 2, *a*.—*With the edge*. Gesenius, Thes. p. 730: etiam de instrumento, quo aliquid fit; . . . הָבָה לָקַיּוּ percussit ore gladii. Ewald, on the contrary: Nach des Schwertes Schärfe,—schonungslos nach Kriegerrecht mordend. So Heiligstedt: Secundum aciem gladii, i. e. jure et more belli, crudelissime. The objection made to Gesenius' view is obviated, however, by the near relation between the ideas of *agency* and *instrumentality*; and any other explanation of his examples is unnatural and forced.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
the edge of the sword; and I only am escaped alone to tell thee.	16 בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: כִּידִי וְהָאֵלֹהִים נִשְׁלַח מִן־הַשָּׁמַיִם וַהֲדָקָר בָּאָן וּבְנֵי־הָאֱלֹהִים וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: 17 כִּידִי וְהָאֵלֹהִים נִשְׁלַח מִן־הַשָּׁמַיִם וַהֲדָקָר בָּאָן וּבְנֵי־הָאֱלֹהִים וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: 18 עַתָּה כִּדְבָרִי וְהָאֵלֹהִים נִשְׁלַח מִן־הַשָּׁמַיִם וַהֲדָקָר בָּאָן וּבְנֵי־הָאֱלֹהִים וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: 19 וַהֲנִיחָה לָיוֹם גְּדוּלָּה בָּאָן וּמַגְבֵּר הַמִּדְבָּר וַיִּפֹּל בְּאֶרְצָם סָנִיחַ הַכּוֹת וַיִּפֹּל עַל־הַמַּגְבֵּרִים וַהֲנִיחָה וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: 20 וְהָאֵלֹהִים נִשְׁלַח מִן־הַשָּׁמַיִם וַהֲדָקָר בָּאָן וּבְנֵי־הָאֱלֹהִים וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ: 21 וַהֲנִיחָה לָיוֹם גְּדוּלָּה בָּאָן וּמַגְבֵּר הַמִּדְבָּר וַיִּפֹּל בְּאֶרְצָם סָנִיחַ הַכּוֹת וַיִּפֹּל עַל־הַמַּגְבֵּרִים וַהֲנִיחָה וַאֲשָׁלֶטָה בַּדְּאֲנִי לְבַדִּי לְהַגִּיד לָךְ:	edge of the sword, and only I alone escaped to tell thee. Whilst he was still speaking, 16 there came another, and said: The fire of God fell from heaven, and burned the flocks and the servants, and consumed them; and only I alone escaped to tell thee. Whilst he was still speaking, 17 there came another, and said: Chaldeans formed three bands, and set upon the camels and took them; and the servants they have smitten with the edge of the sword, and only I alone escaped to tell thee. Whilst he was still speaking, 18 there came another, and said: Thy sons and thy daughters were eating, and drinking wine in the house of their brother, the first-born. And 19 lo, there came a great wind from beyond the wilderness, and struck upon the four corners of the house, so that it fell on the young men, and they died; and only I alone escaped to tell thee. Then Job arose, and rent 20 his garment, and shaved his head; and he fell to the earth and worshipped. And he said: 21 Naked came I forth from my mother's womb, and naked shall I return thither. Jeho-
16 While he <i>was</i> yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.		
17 While he <i>was</i> yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.		
18 While he <i>was</i> yet speaking, there came also another, and said, Thy sons and thy daughters <i>were</i> eating and drinking wine in their eldest brother's house:		
19 And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.		
20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,		
21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the		
	V. 19. בְּנֵי אֱלֹהִים וּבְנֵי־הָאֱלֹהִים	V. 21. חָסֵר א'

V. 16. The literal translation, *fire of God*, is the proper one, whether we are to understand by it the *lightning*, or (as Ewald and some others suppose) the *Simoom*. *Burned*: ב expresses merely the relation of the verb to its object (§ 151, 3, a, 2). The fire caught or seized upon them, is the meaning; not *burned up*, which is expressed by the next word, *devoured*, i.e. *consumed*.

V. 17. פָּתַח, prop. *to open, to expand, to spread out*; of an invading army, to open its ranks in the order of attack, and hence to make an onset upon. So in Judg. 9: 33 (with קָל) "and set upon the city." Comp. its construction with אָל, ב, the simple acc., and absolutely, in 1 Sam. 27: 8; 2 Chron. 25: 13, and 28: 18; 1 Sam. 30: 14; ib. 27: 10.

V. 18. כִּידִי, whilst (conj.) as in 1 Sam. 14: 19. Neh. 7: 3,

second clause. The other reading (כִּידִי, and defect. כִּידִי) of a few Codices, is without critical support. The difference does not affect the translation.

V. 19. *The young men*. By some נְעָרִים is regarded here as of com. gender, a frequent usage of the Pentateuch. So Umbreit: die jungen Leute; Ewald: die Kinder; Gesenius, Thesaur. and Man. Lex. 2; Maurer, hebr. Hwbh. (*die jungen Leute beiderlei Geschlechts*); Hirzel, in loc. &c. But it is the less necessary to assume such a usage here, as the attention of the messenger would naturally be directed to the fate of the sons, in which all were involved.

V. 21. *Thither*. The condensed expression of the thought, in this blending of two naturally related ideas, is one of the beautiful negligences of colloquial style. Est hæc audacia



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
LORD gave, and the LORD hath taken away; blessed be the name of the LORD. 22 In all this Job sinned not, nor charged God foolishly.	וַיִּתֵּן יְהוָה וַיְהִי כִּלְמַת יְהוָה נָשָׂא וַיְהִי כִּלְמַת יְהוָה בְּעֵלְמָתָא לֹא־חֲטָא אֱלֹהִים וְלֹא־נָתַן הַפְלָא לְאִשְׁתֵּי־יְהוָה 22	vah gave, and Jehovah hath taken away; blessed be the name of Jehovah! In all this Job sinned not, 22 nor uttered folly against God.
CHAP. II.	CHAP. II.	CHAP. II.
AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. 2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. 3 And the LORD said unto Satan, Hast thou considered my servant Job, that <i>there is</i> none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. 4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thine hand	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְחַבֵּר עַל־יְהוָה וַיָּבֹא גַם־הַשָּׂטָן בְּהֵאָמְרוֹ לְהִתְחַבֵּר עַל־יְהוָה וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן אֵי מִזֶּה הָבָא וַלֵּצֵן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר הַשָּׂטָן בְּאָדָם וַיַּחֲתִימֵהוּ קָמָו וַיֹּאמֶר יְהוָה אֶל־ הַשָּׂטָן הַשָּׂטָן לָמָּה אַתָּה־עוֹבֵד אֵלֶּי כִּי אֵין כָּמֹהוּ בָאָדָם אִישׁ הֵם וְנָשָׂא וְרָא אֱלֹהִים וְכִי כָרַג וְלָלַץ בַּחֲתֻמָּתוֹ בְּהַמְּלָחוֹ וַיַּסְתִּימֵהוּ כִּי לִפְלֹא חָסֵם וַיָּבֹא הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר הֵן בְּעַד־עוֹר וְכֵן בְּעַד הָאִשׁ וְהֵן בְּעַד נַפְשׁוֹ אֵלֶּל שְׁלַח־יָדְךָ 8 וְהִסְתִּיתָ 2	Now it was the day, when 1 the Sons of God came to present themselves before Jehovah; and Satan also came among them, to present himself before Jehovah. Then 2 said Jehovah to Satan: From whence comest thou? Satan answered Jehovah and said: From roaming over the earth, and from walking about upon it. Then said Jehovah to 3 Satan: Hast thou observed my servant Job, that there is none like to him on the earth, a perfect and upright man, one that feareth God and shunneth evil? And still he holds fast his integrity, though thou didst move me against him, to destroy him without cause. Satan answered Jehovah 4 and said: Skin for skin; and all that a man hath will he give for his life. But, stretch 5

V. 22. 'folly against': any thing offensive to Ch. II. v. 1. 'it was the day, when': it happened at that time, that  
ib. 'Satan': the Adversary V. 3. 'that': for  
ib. 'though' &c.: and thou didst move me against him, to destroy him, in vain.

quædam poetica, as is justly said by Hupfeld,\* sed nec rationis expers nec figura prorsus insolita. The meaning is: Naked came I forth from my mother's womb; naked shall I return to my mother's womb,—viz. to the earth, the common mother of all.

V. 22. הַפְלָא &c. Ewald: und gab Gott keinen Anstoss. On the ground of etymology alone, this is admissible. But the entire philological evidence (as fully exhibited by Rödiger, Thes. fasc. poster. pp. 1515–16) is decisive for the signification *insulsum*, *stultum*, and hence *impium*; or, as the whole phrase is expressed by Rödiger: dare, i. e. edere, impie dicta in Denm. So Heiligstedt: neque edidit stultitiam in Deum, i. e. neque impii quid adversum Deum commisit.—*Impiety*, as conceived

in the O. T., is folly; as, on the contrary, piety is the only true wisdom. In this conception, there lies a moral truth of great significance; and this should not be lost in the translation, by the substitution of the more specific term *impiety*.

Ch. II. v. 3. וַיַּסְתִּיתָ; the verb used as in Josh. 15 : 18, *She moved him to ask* &c.

V. 4. *Skin for skin* &c. Gesenius, Thesaur. II. p. 1006: *cutem pro cute*, i. e. par pro pari (scil. dat homo); dictio proverbialis, quæ explicatur et ad Jobi res applicatur verbis sequentibus. . . . *quæcunque possidet homo, dat pro vita sua*. (So also in Dr. Robinson's translation of the Manual Lexicon, though in Hoffmann's ed. of the original, 1847, Gesenius' correction of his earlier view is not given).

The meaning of the words is obvious, viz. *Skin for skin*

\* Quæstiones in Jobeidos locos vexatos, 1853.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
now, and touch his bone and his flesh, and he will curse thee to thy face.	וְנָתַתְּ אֶל־עַצְמוֹ וְאֶל־בָּשָׂרוֹ וְנִלְחַם בְּפָנָיו וְנִלְחַם בְּבָשָׁתוֹ וְנִלְחַם בְּפָנָיו וְנִלְחַם בְּבָשָׁתוֹ 6	forth now thy hand and touch his bone and his flesh; if he will not renounce thee, to thy face! And Jehovah said 6
6 And the LORD said unto		

V. 5. 'touch': smite

'if he will not': verily he will

'renounce': curse

(or, *a skin for a skin*); and all that a man hath will he give for his life. The improper use of *yea* (*yea, all that &c.*) in the Common English Version, embarrasses the sense, by anticipating the reader's judgment of the relation of the two clauses. Geneva version, correctly: *and all that a man hath &c.*

The true import and application of these words will be best shown, by a review of the different interpretations which have been given. By Munster (1535) they were explained to this effect: "The inferior members one exposes in defense of the nobler, e. g. the arm in defense of the head. [After the Chald. paraphrase, *member for member*]. Or, things of minor value are readily contemned for the sake of the more important; and there is nothing which a man does not disregard, in order to save his life." A very just thought in itself, and very appropriate in the connexion; but how it comes from the words *skin for skin*, is not made to appear.—Vatable (1557): "That is, another's skin for one's own; and whatever a man has he is accustomed to give, to redeem his life. One willingly redeems, with another's skin (i. e. life and goods), his own life." But another's 'skin' is not, ordinarily, of the things "that a man hath"; and the phrase, so explained, is no illustration of the *general* truth expressed in the following words. Schultens' explanation (viz. that for the sake of life, one would willingly be *flayed over and over*,—i. e. be stripped gain and again of his possessions) requires the sense 'skin upon skin', i. e. one upon another = one after another. But this is not an authorized use of the preposition; which, moreover, has the same relation and meaning here as at the end of the verse.

The explanations of this phrase may be reduced to two classes, viz.

1. *Skin* (of another) *for skin* (of one's self); just as by *life for life*, in Ex. 21 : 23, is meant *life* (of one) *for life* (of another). In this sense of the phrase, *skin* is taken by some,

a) For the *body*, as in Job 18 : 13. (So Rosenmüller, Hufnagel.)

b) By others, for the *body*, or *person*, in the sense of *life* (Gesenius in his earlier lexicons, Dereser (Brentanische Schrift, ed. Scholz), Böckel, Gaab, Melsheimer, Allioli, Hupfeld).

Meaning of the verse. The bodies (or lives) of others, one will part with for his own; and all that a man hath will he give for his life.

2. *Skin for skin*, i. e. like for like. In this sense, it is understood and applied,

a) As a proverbial phrase, importing that men willingly

part with anything for a full equivalent; and (on this principle) all that a man hath he will give for his life. It was so explained by Phil. Codureus (Annotationes in Jobum etc. 1651): "Hoc vero adagium ex permutatione rerum, emptioibus et venditionibus petiitum est, in quibus pelis pro pelle ex adverso ponitur, et pretium merci exaequatur, et suo res quæque pretio vœnit, et detrimentum pelis pelle æstimatur. Sed vita est enique pretiosissima, præque illa vilescent omnia." A similar application was made by Hirzel (1839), to this effect: "A man's life is to his external possessions, as one skin is to another; i. e. it is worth as much as all of them together. As is said in the proverb: Like for like; so is it with man: All for life!" Compare Gesen. Thesaur. II. p. 1006, as quoted above. So also Heiligstedt (Comment. in Jobum 1847): "ipsa verba *dare cutem pro cute* sunt locutio proverbialis, quæ, quum entis enti similis sit, significat *dare par pro pari*. . . . Significat igitur Satanas non mirum esse, quod Jobus cladem suam æquo animo ferat, quum quam integram retinuerat vitam tanti æstimat, quanti cuncta quibus sit privatus." Vaihinger (1842); "A proverbial saying, to the effect: A man freely parts with an external good, if he may thereby keep possession of another. So Job can well bear the loss of children and property, since the dearest earthly good, life and health, are left him."

b) As meaning merely: *One thing for another; an exchange* to wit, or an acceptance of the one for the other. Its import here: There has been nothing, in Job's case, but a barter of *external* things for that which outweighs them all, viz. *life* itself. The trial is therefore imperfect; this last and most cherished object must be touched, before the trial will be complete. So Ewald.

c) As a mercantile proverb: *One thing for another*, i. e. all things are merchandize and subject to barter. Meaning of the verse: Any *external* good is bartered for another; but life (the *internal* treasure) is of such matchless worth, that one will take nothing in exchange for it, and rather than lose it will part with all else. So Umbreit, who takes the conjunction adversatively, and translates: *Skin for skin; but all that a man hath he gives for his life*. A needless departure from the simple and natural construction of the words.

Olshansen (Hirzel's Hiob, 2<sup>e</sup> Auflage, 1852), professes himself satisfied with no explanation given; and thinks that interpreters have all erred, in connecting this clause with the next following one. The key to the true meaning he finds in v. 5. "The most natural sense of the proverb is: So long as thou leavest *his person* untouched, so long he will not assail thee in person." [*Skin for skin* = as you treat me I will

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
Satan, Behold, he <i>is</i> in thine hand; but save his life.	אֵת אֲתֵינְךָ שָׂדֵד: וּבִצָּא הַשֹּׁשֶׁן בְּיָדָהּ 7	to Satan: Lo, he is in thy hand; only, spare his life.
7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.	כִּנְי וְיָהוָה וְהָ אֵי-אִיּוֹב בְּשִׁתִּין לֵט בְּכַף 8 וְהָלַךְ אֶת קִדְמוֹ: וּבִשְׂתֵּי לְחָשׁ לְהַחֲדָר 9	And Satan went out from 7 the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his crown. And he 8
8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.	בֹּו וְהָיָא יֹשֵׁב בְּתוֹךְ-הָאָפֶר: וְהָאָפֶר לֹו 9 אֲשָׁלוּ לָדָךְ כְּחִינֹק בְּחִשְׁמָה בְּכַף אֲלֵהֶם 10 וְהָיָ: וְהָאָפֶר אֲלֵיהֶ כְּבִשָׁר אֶתֶת הַקְּבֻלָּה 11	took a potsherd to scrape himself therewith, as he sat among the ashes. Then said 9 his wife to him: Dost thou still hold fast thy integrity? Bless God, and die! But Job 10
9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.		
10 But he said unto her, Thou	V. 7. וְהָ קִר בִּנְא וְהָ בִּנְא	

## V. 6. 'Satan': the Adversary

V. 7. שָׂדֵד, from a root which in several of the cognate languages (Rödiger, Thes. p. 1389) means *to be hot, inflamed*, with derivatives meaning *heat, inflammation*, is strictly the inflamed and swollen part breaking out in pustules. The latter indication is specially mentioned in Ex. 9 : 9 and 10; but elsewhere, the whole (the inflamed swelling and eruption) is expressed by שָׂדֵד, as in v. 11, and Deut. 28 : 35 &c.; hence, a burning sore or boil. The addition of רַע shows that it was of the most malignant kind, said in Deut. 28 : 35 to be incurable. The sing. has here the effect of a collective; and may be represented either by a collective singular (Ewald: mit bösem Geschwür), or in the plural as by Heiligstedt: ulceribus malis. The disease is fully described by Winer, Rwbch. I. S. 116.

V. 8. *As he sat* &c. So Ewald: sitzend mitten in der Asche. Umbreit translates this clause: und setzte sich in die Asche hinein; but improperly, for it expresses what was already existing, prior to the act stated in the preceding clause,—as the same form is used 2 Sam. 4 : 7. Ewald, Gr. § 607, a.

V. 9. *Bless* &c. So Gesenius, Lex.: "*Bless God, and die*; i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is vain. . . . Comp. Gr. § 130, 2, b." The import of this taunting reproach, I take to be: *Bless God* (if you will) *and die!* for that is all it will profit you.—*The good* &c. The emphasis given by the particle בָּא to the following word (Gesenius, Gr. § 155, 2, a; Thes. and Lex. 3,

## V. 9. 'bless': renounce; or, curse

b o n u m accepimus a Deo etc.) together with the sign of the definite accus. and the art., is expressed in the translation by the emphatic position of the corresponding word. For the same purpose, the exclamation, "What!" is added in the Common Version; but not in harmony with the style of the Original. The first division of the verse is translated by Gesenius, Ewald, and some others, affirmatively, and the second division interrogatively. Thes. I. p. 294, b o n u m accepimus a Deo, nonne etiam malum suscepimus? \* Ewald: auch das Gute nehmen wir ja von Gott an, und das Böse sollten wir nicht annehmen? But the Hebrew has the same form in both divisions; and the interrogative tone in both is a far more spirited expression of the thought. So Rosenmüller, Umbreit, and others. The same form (the double interrogation) is necessary, if the particle בָּא is understood as by Hupfeld (ubi supra).

\* In this construction and translation, it is assumed that the verb קָבַל has a modified sense in the second clause: the good we have received from God, shall we not also take (accept) the evil? Such a modification is admissible, as one of the delicacies (not to say, necessities) of expression, founded in the laws of thought, and common in all languages. But the principles of translation require, that the reader of the version should be allowed to judge of this for himself; which the verbal translation enables him to do, by preserving the ambiguity of the original. I understand the word (without any modification in the second clause, as Ewald &c.), as explained in the notes for the English reader.

treat you]. But the connection of the two clauses is not left to the interpreter's choice. It is made in the structure of the Hebrew sentence, which is violently disordered in the above view.—Meier (die poet. Bücher des A. T. 1854), also flatters himself that he is the first who has hit the mark, in the explanation of what he calls "this never understood proverb." "The skin of a beast, or the beast itself, one willingly gives to escape with a whole skin himself" (which is not unlikely); "but all that a man has he freely gives for his life,—as e. g.

children and other treasures which Job had lost:" a palpable *non sequitur*.—Stuhlmann's suggestion: Every man stoutly defends his own life, (*Jeder wehrt sich kräftig seiner Haut*), is grounded on the idiomatic use of the German word, and without reference to the form of the Hebrew phrase.

The second of the above explanations, (No. 2, a) satisfies every law of interpretation applicable in the case. It is the natural import of the words, taken in their usual sense and construction. It requires no harsh ellipsis, or strange and

## KING JAMES' VERSION.

speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

## CHAP. III.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

## HEBREW TEXT.

הַחֲכָמִי כִּם אֶת־הַטֹּב וְכֵן מֵאֵת הָאֱלֹהִים  
וְאֶת־הָרָע לֹא וְכֵן מֵאֵת הָאֱלֹהִים לֹא־הָקֵמָה  
אֵיזֶה בְּשִׁפְהָיו:

וַיִּשְׁפְּטִי טִלְשֶׁת׃ הֲיֵזֶר אֵיזֶה אֵת כְּלִי־הַדָּמָה 11

הַזֹּאת הַבָּמָה קָלִי וְכֵלָאֵל אִישׁ מִמֶּנְהֶם

אֶלֶסוּ הַמִּדְבָּר וּבִלְעָד הַשִּׁיחִי וְצוּפָר

הַנִּגְזָרִי וּנְגֻזִי וְהָלֹךְ לָבוֹא לְיִדְדָיו

וּלְעִתְּהֶם׃ וַיָּבֹאוּ אֶת־עֲרִיצְתָּם בְּדִהּוּל וְכֵן 12

הַתְּלָחִי וַיִּשְׁאֲצוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ

מִגָּלוֹ וַיִּזְרְקוּ עָפָר עַל־רֵאשֵׁיהֶם הַשָּׁמַיְמָה׃

וַיִּשְׁבּוּ אִחֹם לְאֶמֶן שִׁבְעַת יָמִים וַיִּשְׁבְּתָה 13

לִיָּלֶת וַאֲדִירֵהֶם אֶלָּא הָרָע כִּי רָאוּ

כִּי־גָדַל הַבָּאָה הָאֵלֶּה׃

## REVISED VERSION.

said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil? In all this, Job sinned not with his lips.

Now three friends of Job 11 heard of all this evil that had come upon him. And they came, each from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had concerted together, to go and mourn with him, and comfort him. They raised 12 their eyes afar off, and knew him not; and they wept aloud, and rent each one his garment, and strowed dust upon their heads toward heaven. And 13 they sat down with him upon the earth, seven days and seven nights; and none spoke a word to him, for they saw that the affliction was very great.

## CHAP. III.

אַחֲרָיֶהֱן פָּתַח אֵיזֶה אֶת־פִּיהוּ וַיְבָרֶכֶּל  
אֶת־יוֹמָיו׃ וַיִּבֶן אֵיזֶה וַיֹּאמֶר׃ 2

## CHAP. III.

AFTERWARD, Job opened 1 his mouth, and cursed his day. And Job answered, and said: 2

V. 10. The good we receive from God, and shall we not receive the evil?

V. 11. 'place': home

'for—together': and met together as they had appointed

V. 11. *For they had concerted* &c. γ, as often used, e. g. Gen. 26:12 (Thes. 3, extr.).—Ewald: und verabredeten sich zusammen, hinzugehen &c. So De Wette; so also Gesenius (formerly, Thes. II. p. 605), *et convenerunt inter se de tempore et loco ad eundem* etc.; later, as in the margin.

V. 2. קָנָה, *to answer*; often used with a reference, more or less direct, to the special circumstances which are the immediate occasion of speaking. So Ewald: *versetzen*, überhaupt auf bestimmte Veranlassung reden,—ἀποκριθεὶς Mat. 11:25.

The delicate allusion, conveyed in this fine Heb. idiom, is preserved in Ewald's translation; and though peculiar to the Heb. form of conception, is readily understood in another language from the connection. As a peculiarity of mental habit (not of verbal usage), it can be expressed by the corresponding word in any language; and a translation which neglects it, is not just to the original. In most of the cases quoted in support of the signification, *to speak up*, *to begin speaking*, (Gesenius, Lex. 2, and others), the reference to something prior, as the occasion of speaking, is clear; and in

unauthorized use of a word, as *skin* for *life*. The thought, thus simply and naturally expressed, is suited to the connection; being a pointed and terse expression of the *selfish principle* (as alleged) of Job's submissive and apparently pious resignation. This obviates Hupfeld's objection (*ubi supra*), viz. that so general a sentiment here is otiosa ac

frigida; for nothing could be more to the point or more effective. To his question, "Why should 'skin' be put for an example," it is readily answered: that as one of the most common articles of household use and barter, it would naturally be employed in such a proverbial phrase.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Let the day perish wherein I was born, and the night <i>in which</i> it was said, There is a man child conceived.	נָאֲבֵד יוֹם אֲנִי־בֵרָא וְהַלַּיְלָה אֲשֶׁר נִדְּרָה גִבְרִי:	3 Perish the day, wherein I was born; and the night, which said: A manchild is conceived!
4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.	תִּלְוֶם הַיּוֹם הַהוּא הַשֶּׁמֶשׁ אֶל־יִדְרֹךְ־שָׁמַיִם אֲלֵימָה וְאֶל־הוֹרֵשׁ עֲלָיו יִהְיֶה:	4 That day, let it be darkness: let not God from above seek for it, nor light shine forth upon it.
5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.	וְנִצָּלְתִּי הַשֶּׁמֶשׁ וְהַלָּקֶה הַשָּׁמַיִם עָלָיו יִנְהַג וְהַחֹשֶׁךְ בְּקִרְבִּי יוֹם:	5 Let darkness and death-shade reclaim it; let clouds rest upon it; let darkenings of the day affright it.
6 <i>As for</i> that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.	תִּלְוֶם הַלַּיְלָה וְהַחֹשֶׁךְ אֲשֶׁל אֶל־יִדְרֹךְ בְּרֵכִי שָׁמַיִם בְּדִקְשָׁי וְיָהִי־אֶל־יָבֵא:	6 That night, thick darkness seize upon it! let it not rejoice among the days of the year, nor come into the number of the months.

V. 4. 'seek': care

V. 6. 'rejoice among': be joined with (V. R.)

all of them, there is ground for the writer's choice of this form of conception. See, e.g. Gen. 31:36; where Jacob's words are his *answer* to Laban's injurious and unfounded suspicions. In Deut. 21:7, the meaning is not: "they shall speak and say"; for it is their *answer* to the imputation of bloodguiltiness, which in this verse they solemnly deny, and thus *answer* for themselves and for the community in which they live. Deut. 26:5, should be translated: *And thou shalt answer and say*; for it is the response of the one who brings the offering, to the priest's presentation of it described in the preceding verse. In Deut. 27:14, there is a similar reference to the imposing arrangements detailed in vv. 11-13; and in Is. 14:10, to the coming of the fallen oppressor just before described.

This is all so happily stated in Lücke's view (on John 2:18) of the use of the verb *to answer* in the N. T., that I subjoin it here. "But ἀποκρίνομαι is never used in the N. T., except where the words are occasioned by, or dependent on, something that precedes. Hence arises this more general idea: viz. of words occasioned by something said with or without a question, or by an act or an event of any kind. In Mat. 11:25, fol., it is his sad experiences of the unbelief of the people (vv. 11 fol. and 20 fol.), that give occasion to the Redeemer, not for complaint, but for thanks to God, that his teachings were hidden from the wise and prudent of this world. . . . The declaration of Jesus in 5:17, [*but Jesus answered them: my Father worketh hitherto &c.*],\* has its particular occasion assigned in v. 16. In the passage before us [Joh. 2:18], this is the connection: The violent act of Jesus (vv. 15, 16) could

not be suffered to pass unnoticed, by the Jews (the officer of the temple, the chief of the people); and by this occasion they were moved (ἀπεκρίθησαν) to ask him"; &c.

Fritzsche also, on Mat. 11:25, claims this as the true meaning of the word, though he is less happy in his illustration of it. But he adds very justly: "Nam ne Hebræos quidem adducor, ut credam, adeo inertes fuisse, ut sine ulla ratione et consilio ita loquerentur [vid. Gesenii Lex. maj. s. v. הָנָה]."

V. 3. אֲנִי־בֵרָא, § 127, 4, c, Ew. § 136, b. Omission of the *relative*, § 123, 3, b, Ew. § 322, a.—*Which said*. So most modern scholars, as Gesenius, Ewald, De Wette, Umbreit, Hirzel &c. Schultens: *Malui, Nox quæ dixit, quam vulgatus illud, quæ dictum est, vel dixit aliquis; quod prius illud sit figuratiuus, et grandiori stylo congruentius. . . . Inducitur Nox illa quasi conscia mysterii, et exultans ob spem prolis virilis!*

V. 4. *Seek for*: so (in the literal sense) Ewald, Umbreit, Hirzel. Let it pass away, as a thing lost and unsought.

V. 5. *Reclaim*: the sig. *stain, pollute* (Com. Ver.) belongs to another form of the word.—הִנְהִיךְ, fem. used collectively, § 107, 3, d.—*Darkenings of the day*. So Gesenius, Thes. II. p. 693; *obscuraciones diei*, scil. luminis diurni, solis defectiones, eclipses. So also Ewald: *Trübnisse eines Tages*; De Wette: *Tagesverfinsterungen*; Hirzel: *Tagesverdüstörung*; and others. In חֹשֶׁךְ־יָמִים (from חָשַׁךְ, after the form חֲשָׁכִים), the *Chireq* is an attenuated *Pattach*, from the lessening of the tone in the *construct state*.

V. 6. *Rejoice*: so all the latest and best translations, according to the Masoretic text יִהְיֶה (§ 29, Note *extr.*, § 75, Rem. 3, d), from יָהֵר. Another form (יִהְיֶה, from יָהֵר) has the authority of *Symmachus*, μηδὲ συναγθῆναι (Sept. αὐτὴ εἶναι

\* On this verse, in its place, he says: "ἀπεκρίνατο (Comp. 2:18) shows, that the remark was occasioned by the persuasion."



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 Lo, let that night be solitary; let no joyful voice come therein.	הָיָה הַלַּיְלָה בְּרֵחַ וְלֹא יָבֹא אֶל־שִׂמְחָה וְהָיָה בָּהּ:	7 Lo, let that night be barren, 7 and no sound of joy enter therein.
8 Let them curse it that curse the day, who are ready to raise up their mourning.	וְהָקְדוּ אֲרֻכְיָהוּ הַמְּהִידִים עֵקֶר לְיוֹמָם:	8 Let them that curse days, 8 curse it; they that are skilled to rouse up the leviathan.
9 Let the stars of the twilight thereof be dark; let it look for light, but <i>have</i> none; neither let it see the dawning of the day:	וְהַשָּׁמַיִם בַּקֶּדֶם וְאֶשְׁכּוּ וְשִׁיר לְאֹר וְאֵין וְאֶל־אֶרְצָהּ בְּנִשְׁמֵשׁ שֶׁמֶשׁ:	9 Let the stars of its twilight 9 be dark; let it wait for light, and there be none; neither let it behold the eye- lids of the morning.
10 Because it shut not up the doors of my <i>mother's</i> womb, nor hid sorrow from mine eyes.	כִּי לֹא סָגַר וּבִלְתִּי בִדְדִי וּנְסָתִי מִלִּפְנֵי עֵינָי:	10 Because it did not shut the 10 doors of the womb that bore me, and hide sorrow from my eyes.
11 Why died I not from the womb? <i>why</i> did I not give up the ghost when I came out of the belly?	לָמָּה לֹא מָתָתִי מִבֶּטֶן כִּבְשָׁתִי וְנִשְׁאַרְתִּי מִבֶּטֶן:	11 Wherefore did I not die 11 from the womb— come forth from the womb, and expire?
12 Why did the knees prevent me? or why the breasts that I should suck?	מָה־עָדְרוּנִי בְּרַגְלַי וּמָה־שָּׁדַיִם כִּי אֵינָם:	12 Why were the knees ready for 12 me, and why the breasts, that I might suck?
13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,	כִּי־יָדַעְתִּי שֶׁיָּשְׁכָה וְאֶשְׁכּוּ וְאֵין לִי וְלֵית לִי:	13 For now, I had lain down and 13 should be at rest; I had slept, then would there be repose for me:
14 With kings and counsellors of the earth, which built desolate places for themselves;	עִם־מְלָכִים וְנִסְיָחִים אֶרֶץ מְבֻלִים הִקְדִּיחַ לָהֶם:	14 with kings and counselors of 14 the earth, who have built themselves ruins:

## V. 8. 'to rouse' &amp;c.: to call forth the serpent

V. 8. *Leviathan* is retained, as we have no term equally comprehensive.

V. 9. בֶּקֶדֶם, *twilight*; whether evening or morning, is to be determined by the connection. Here it is the morning, as in Ps. 119: 147.—וְאֵין, *the break of day, the dawn*, here beautifully conceived as the opening eyelids of day. In propriety and dignity, this Hebrew image is incomparably superior to that of the Arabic poets quoted in illustration of it.—וְאֵין, *to look upon, to behold*, with the implied pleasure enjoyed in the

sight; which is equally indicated in the English expression.

V. 10. בֶּטֶן, *my womb*, for the womb that conceived and bore me. Juvenal has used the same liberty of expression, Sat. vi. l. 124: Ostenditque tuum, generose Britannice, ventrem. A phrase equivalent in meaning must be employed in English.

V. 14. הִקְדִּיחַ, in its usual sense, *ruins*, which is perfectly appropriate here; see Part II, explanatory notes.

*eis*), and of the Targum, לֹא יִהְיֶה עִם לֵאמֹר let it not be joined with (Syr. *let it not be reckoned in the number of* = numbered with). This was followed in the Vulgate, and by Pagnino (non sit una inter dies anni), and passed into the old Eng. versions. Wycliff: *be it not counted in* (as revised, *reckoned among*); Coverdale and Tyndale: *reckoned among*; Cranmer:

*let it not be joined unto the days of the year*, which was followed in the Geneva. Bishops', and the com. version. But the Heb. form followed in the text has the highest authority in its favor, and accords best with the tone of the passage. Gesenius (Thes. I. p. 446): *ne gaudeat illa nox inter dies anni, ubi fingitur pulchra nox de se ipsa gaudere*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Or with princes that had gold, who filled their houses with silver:	או עֲשָׂרִים זָהָב וְזָהָב מִלְּבָנִים מְלִיטָהּ כֶּסֶף:	15 or with princes, who had gold, 15 who filled their houses with silver:
16 Or as a hidden untimely birth I had not been; as infants which never saw light.	אוּ כְּנֶסֶל אֲחִיזָה לֹא אֶהְיֶה כְּבָלָם לֹא-רָאוּ אֹר:	16 or like a hidden untimely- 16 birth, I should not be; as infants that never see light.
17 There the wicked cease from troubling; and there the weary be at rest.	שָׁם הַרְשִׁים חָדְלוּ לָעַז וְשָׁם הַיָּוֵהוּ יִנָּחֵם קִיָּה:	17 There, the wicked cease from 17 troubling, and there, the weary are at rest.
18 <i>There</i> the prisoners rest together; they hear not the voice of the oppressor.	בְּיָד אֲסִירִים שְׁלָמָה לֹא שָׁמְעוּ קוֹל מַעֲבִיר:	18 The prisoners all are at ease; 18 they hear not the taskmaster's voice.
19 The small and great are there; and the servant is free from his master.	קָטָן וְגָדוֹל שָׁם הֵינָּה וְעַבְדֵּי הַמַּעֲבִיר:	19 Small and great, both are 19 there; and the servant is free from his master.
20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;	לָמָּה נָתַן לְעַבְדֵּי אֹר וְחַיִּים לְיָוֵהוּ מַעֲבִיר:	20 Wherefore gives He light to 20 the wretched, and life to the sorrowful in heart;
21 Which long for death, but it cometh not; and dig for it more than for hid treasures;	הַמְּחַכִּים לְמוֹת וְאֵינֶנּוּ וְהַמְּחַדְּרִים כְּסֵפִימוֹת:	21 who long for death, and it 21 comes not, and search for it more than for hidden treasure;
22 Which rejoice exceedingly, and are glad, when they can find the grave?	הַשִּׂמְחִים אֶל-גִּיל וְשִׂמְחֵי כִי וְהַמְּחַדְּרִים:	22 who are joyful, even to exult- 22 ing, are glad, when they find the grave:—
23 <i>Why is light given</i> to a man whose way is hid, and whom God hath hedged in?	לָמָּה אֲשִׁרְ-הַכֵּן וְנִסְתָּר וְנִסְתָּר אֵלֹהִים בְּסָדוֹ:	23 to a man, whose way is hid- 23 den, and God hedgeth about him?
24 For my sighing cometh before I eat, and my roarings are poured out like the waters.	כִּי-לִפְנֵי אֶחָד אֶחָד הָבָה וְהַמְּחַדְּרִים מַלְּחָם שֶׁאֵינֶנּוּ:	24 For with my food, comes my 24 sighing; and my moans are poured forth as water.

V. 19. 'both are there': are there the same

V. 24. For as food for me; or, For before my food

V. 18. יָדָה; additur nominibus (pronominiibus) copiam vel totum quiddam designantibus, ut hæc in unum quasi complectatur (Ges. Thes. II. p. 589).

V. 19. הֵינָּה (§ 121, 2) refers to each subject, individually; and the emphasis is expressed by the form, "both are there". Hirzel: הֵינָּה, nachdruckvolle Wiederholung des Subjects: *der Kleine wie der Grosse, dort ist er*. Ewald's objection (Jahrb. d. bibl. Wissensch. III. S. 221): dieser Gedanke wäre dort in der Schilderung der Unterwelt sehr untreffend und fade, is without ground; for Job is describing that state as one, where all ranks and conditions meet, and on the same level. *Equality of condition*, in that state, is the ground-thought of the whole passage.

V. 20. יָדָה; gives He light &c., referring necessarily to the Divine Being, as the nature of the act shows.

V. 24. *With my food*; lit. *before*, i. e. in presence of it, and hence, in effect, along with it. Meaning: even at that season of enjoyment and thankfulness, when food is partaken, I have only pain and sorrow. Others: *before* in the sense of *corresponding to*, and hence *like as, for* (Ges. Man. Lex. מִלִּפְנֵי, D, 3, extr.); meaning: my sighs and tears are for meat and drink to me (comp. Ps. 42: 3, 80: 5). So Schultens (ad faciem, ad modum, ad instar), Winer (Lex.), De Wette. But the verb 'comes', as justly objected by Umbreit, is not appropriate. Others translate: *before my food*, i. e. before I partake of it. Meaning: my sighs intervene, and hinder my partaking of needful nourishment, and thus pain becomes my only food. But the first construction is clearly the correct one.

VV. 25, 26. So these verses are translated by the *Seventy*: φόβος γὰρ ὅν ἐξορτυσα ἤλθῃ μοι, καὶ ὅν ἐδεδοίκαυ συνέταται

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.	כִּי פֶחַד פִּחְדִּי וּבִאֲזָנִי וּבִאֲזָנִי וְגִדְתִּי וְכָא לִּי:	25 For I feared evil, and it has overtaken me; and that which I dreaded, is come upon me.
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.	לֹא שָׁלוֹמִי וְלֹא-שְׁקֵטִי וְלֹא-נְחִי וְכָא רָעָו:	26 I was not at ease; nor was I secure; nor was I at rest; yet trouble came.
CHAP. IV.	CHAP. IV.	CHAP. IV.
THEN Eliphaz the Temanite answered and said,	וַיֹּזֶן אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר:	8 THEN answered Eliphaz the 1
2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?	הֲנִסֶּה דְבַר אֲלֶיךָ הַלָּמָּה וְיִקָּלֵר הַלְלִין כִּי יוֹשֵׁל:	2 Should one venture a word 2 to thee, wilt thou be of- fended? But who can forbear speak- ing!
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.	הִנֵּה וְכָרַע רַגְלִים וַיְדַבֵּר רַעֲיָה הַחֲזָק:	3 Lo, thou hast admonished 3 many, and hast strengthened the feeble hands.
4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.	כִּשְׁל רְחִימֶיךָ כִּלְוֶה וּבְרָקִים לְרַגְלֵי הַחֲזָק:	4 Thy words have confirmed the 4 faltering, and the sinking knees thou hast made strong.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.	כִּי עַתָּה תָּבוֹא אֲלֶיךָ וְחָלָא הַנֶּכֶד לְרַגְלֶךָ וַחֲבָתָל:	5 But now, it is come to thee 5 and thou faintest; it toucheth thee, and thou art confounded.

V. 26. בִּנְאֻלְמִי דִּנְאֻלְמִי הֵנָּה בִּפְחַד וְהֵנָּה בִּדְגָשׁ.

V. 25. § For the evil which I fear overtakes me,  
§ and that which I dread comes upon me.

V. 26. § I have no case, nor quiet;  
§ I have no rest, yet trouble comes.

V. 2. The interrogative particle is here prefixed to a hypothetical question: Num, si tentat (aliquis) verbum etc. Ewald: Wird's dich, wagt man ein Wort an dich, verdriesen?

V. 4. Ewald: Strauchelnde stützten deine Worte, sinkenden Knien gabst du Kraft.

V. 5. Art confounded; Hirzel, well: da bist du ausser Fassung.

μοι. οὐτε εἰρήνευσα οὐτε ἡσυχῆσα οὐτε ἀπεπανάμην, ἡλθε δέ μοι ὄρογῆ. Correctly, as I believe; for the complaint naturally closes with the assertion, that these calamities were not provoked by a haughty and presumptuous confidence in worldly prosperity, while it lasted. On the contrary, he had "walked humbly with God"; knowing the sudden and terrible reverses to which such prosperity is exposed, and of which numerous examples are referred to in this book. This accords with many precepts of the Bible; as: Charge the rich, that they trust not in uncertain riches. It is one of the lessons, which men have themselves drawn from the course of Providence. E. g. Herodotus, vii. 10. Ὅρῳς τὰ ὑπερέχοντα ζωῶν ὥς κεραντοὶ ὁ θεός, οὐδὲ ἐξ γαντάζεσθαι. . . . ὄρῳς δὲ ὥς ἐς οὐκίματα τὰ μέγιστα . . . ἀποσκήπτει τὰ βέλεα; Φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα καὶ καταλύειν.

The first of these two verses is well expressed by Lange (1831): Wovor ich bebte, das hat mich getroffen, Und was ich fürchtete, ist über mich gekommen. But the form of the verb is now understood by many as expressing here the *present*, the two verses being a continued description of his sufferings. This, though grammatically admissible, gives a feeble and languid sense.\* The thought, as expressed in the text, is a noble and appropriate close.

\* As v. 25 is expressed, e. g. by Heiligstedt: Non tranquillus sum, nec quiesco, nec respiro, Et quanquam omni tempore in hoc statu turbulento versor, tamen venit exratio, demum semper vexor et turbor. This is as favorable a statement as can be made of the case; and certainly is no commendation of it.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 <i>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?</i>	הֲלֹא הִרְאִיתָ כְּסִלְכֶּךָ וְאִפְּתָה וְלֹא הִרְאִיתָ:	6 Is not thy fear thy confidence? thy hope, it is the uprightness of thy ways.
7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?	וְזָכֹר־נָא מִי הָיָה נָקִי אֲבָד וְאִי־פָה יְשָׁרִים נִקְדְּמוּ:	7 Remember now, who that was 7 guiltless has perished? and where were the righteous cut off?
8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.	כַּאֲשֶׁר רָאִיתִי תֹרֵשׁ אֶנִּי וְזֹרֵעַ זָמַל וְקֹצֵר הָאֵי־טָהוֹר:	8 As I have seen: they that 8 plough iniquity, and that sow mischief, reap the same.
9 By the blast of God they perish, and by the breath of his nostrils are they consumed.	מִנְשָׁמַת אֱלֹהִים יִאֲבָדוּ וּבְרֵיחַ אָפִיו יִקְלָיו:	9 By the breath of God they 9 perish; and by the blast of his anger are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.	שִׁנְאֵת אֲדָמָה וְקוֹל שִׁמְלִי וְשִׁנֵּי דִּמְיוֹתֵם נִשְׁבְּרוּ:	10 The lion's cry, and the voice 10 of the roaring lion, and the teeth of the young lions, are broken.
11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.	לִישׁ אֲבִי מִבְּלִי־טָרֶף וְדִבִּי לִבְיָא וְהִשְׁתָּדְדוּ:	11 The strong lion perishes for 11 lack of prey, and the lioness' whelps are scattered.
12 Now a thing was secretly brought to me, and mine ear received a little thereof.	וְאֵלַי דָּבָר וָחֵשֶׁךְ וְהִקְמָה אָזְנוֹי לִשְׁמִיעוֹן בְּקִוְיָהּ:	12 Now a word was stealthily 12 brought to me, and my ear caught the whisper thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on men,	בְּשִׁנְיִים מִבְּחִזְיוֹנוֹת לַיְלָה מִקֹּץ הַחֲבֹדָה עַל־אֲנָשִׁים:	13 In thoughts from visions of the 13 night, when deep sleep falls upon men;
14 Fear came upon me, and trembling, which made all my bones to shake.	פֶּהַר מִתְרַגֵּז וְרָדָהָה וְרֵב מִשִּׁבְלוֹתֵי הַמִּתְרַדָּה:	14 fear came upon me, and trem- 14 bling, which made all my bones to shake.
15 Then a spirit passed before my face; the hair of my flesh stood up:	וְרוּחַ עָלִיתָנִי בְּמַלְאָה וְהַשְׁמַר עָלְמָתִי בְּשִׁרְיָהּ:	15 Then a spirit passed before 15 me: the hair of my flesh rose up.
V. 14. בְּנִי"א כְּמַתִּיר		

## V. 6. 'fear': piety

V. 6. 2d memb. י, Gesenius Man. Lex. I, k, bb, β; Thes. I. p. 396: *spes tua, hæc est integritas viæ tuæ*. So, in effect, Ewald and Hirzel.

V. 8. *Mischief*: so Ewald and De Wette, *Unheil*, what is harmful, injurious, to others; wickedness in this more special sense.

V. 9. *Blast of his anger*; Hirzel and Umbreit: *Zornhauch*; Ewald: seines Zornes Sturm; comp. in 20: 3, יִתְרוֹן אָפִיו.

V. 10. The *zeugma* of the original is retained.—שִׁמְלִי, a poetic designation of the lion, from its peculiar roar, as shown by

Rödiger, Thes. III. p. 1388. But the use of these different names is not a mere poetical variation. What seems to me their relation to each other, in this passage, is expressed in the translation.

V. 12. *Was stealthily brought*: the proper force of the *Pual*. The word is well adapted to the circumstances of solitude, darkness, confused and indistinct perception, which attended the communication.—שִׁשְׁרִי: *susurrus* (ein leises Flüstern), Rödiger, Thes. p. 1441, where the philological grounds are fully exhibited. So Ewald: leisen Laut. De Wette: ein Flüstern.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 It stood still, but I could not discern the form thereof: an image <i>was</i> before mine eyes, <i>there was</i> silence, and I heard a voice, <i>saying</i> ,	בְּקִיּוֹר וְלֹא-צִוִּיר בְּמַחֲשָׁתִי תְּהִיָּה לְעֵינַי כִּי־יִהְיֶה דְּמָתָהּ וְשִׁלֵּם אֲזִינֵנִי:	16 It stood still, but I could not 16 discern its form; an image was before my eyes; there was silence; and I heard a voice:—
17 Shall mortal man be more just than God? shall a man be more pure than his Maker?	תֵּאֱמֹשׁ בְּאַנְלִיָּה רָצָהָ אֶם-תִּשְׁפָּטֶהּ רִשְׁתָּהּ וְקִדְּרָהּ וְקָדְרָהּ:	17 Shall man be more just than 17 God? Shall a man be more pure than his Maker?
18 Behold, he put no trust in his servants; and his angels he charged with folly:	כִּי בְּמַחֲשָׁבוֹ לֹא בִּטְחוֹ וּבְמַחֲשָׁבוֹ רָשָׁים הִחָלָהּ:	18 Lo, he trusteth not in his 18 servants, and to his angels he imputeth folly.
19 How much less <i>in</i> them that dwell in houses of clay, whose foundation <i>is</i> in the dust, <i>which</i> are crushed before the moth?	אֵם וְשִׁכְנֵי יְהִי-חֲסִיר אֲשֶׁר בְּבָקָר וּסְדֻמָּה וְנִבְרָאִים לְקִדְרָתָהּ:	19 Much more, they who dwell 19 in houses of clay, whose foundation is in the dust, who are crushed like the moth.
20 They are destroyed from morning to evening; they perish for ever without any regarding it.	מִבֹּקֶר לְעֶרֶב הֵמָּה מִדְּלֵי לַיְלִים לִנְשָׁתָהּ יִאֲבָדוּ:	20 From morning to evening 20 they are destroyed, so that, unheeded, they perish forever.
	V. 20. כִּי ה' רָפָה	

V. 16. 'there—voice': and I heard a low voice

V. 19. 'crushed like', consumed as by

V. 17. 'more just than': just before | 'more pure than': pure before

V. 20. 'So that unheeded': because none heedeth

V. 16. תְּהִיָּה, is well expressed by *image*, in its frequent sense of *semblance*, *appearance*.

V. 17. כִּי of *comparison*. So it was understood by Jerome: Numquid homo, Dei comparatione, iustificabitur; ant Factore suo purior erit vir. So Pagnino: Numquid homo Deo iustior erit, num Factore suo mundior erit vir? The sentiment is: Whoever censures the course of Providence, by complaining of his own lot (as Job had done), claims to be more just than God, the equity of whose government he thus arraigns. This obviates the objection of *Codurcus*: Nemo enim tam delirus tam vesanus fuit, qui hominem plus quam Deum justum esse vel suspicatus sit. He translates: *a Deo iustificabitur*; and this use of כִּי is now generally adopted here. E. g. Gesenius, Thes. II. p. 803: saepe etiam de auctore iudicii vel aestimationis. Job 4: 17: num justus est homo coram Deo . . . . proprie ex sententia Jovae. Comp. Man. Lex. 2, c: "Shall man be accounted just of God?" &c. So De Wette and Ewald: Ist der Mensch vor Gott gerecht? Wiener (Lex.), Umbreit, Heiligstedt; and so, in effect, Hirzel.

Either translation is grammatically correct; but the former, I think, is the most pertinent here. What Eliphaz condemns in Job, is his arrogance in arraigning the Divine government; the more presumptuous in man, as even angels, God's ministering spirits, are in his sight chargeable with folly, i. e. with imperfect knowledge and wisdom. I therefore place the former in the text, and the latter in the margin.

V. 19. *Are crushed like the moth*. So Gesenius, Thes. I.

p. 337: *quos conterunt*, i. e. qui conteruntur, consumuntur, velut tineae; vel sec. plurimos, *sicut a tineae*, quod vereor ut probari possit. So Ewald: die zerstörbar trotz der Motte sind; eben so leicht wie sogar die Motte zerstörbar.—But in a later work (Lex. Man. 1833, and more fully in the still later American edition) Gesenius follows the Vulgate, velut a tineae; "*they are crushed* (lit. they crush them) *as by the moth*, in the manner of the moth".—Umbreit: "the comparison fully expressed would be . . . . crush them as the moth consumes a garment". This is obviously unsuited to the verb הָצַח, the proper force of which is, *to crush*, *to break in pieces*, not to consume in the manner of the moth. Crushed as the moth is crushed, is the idea; destroyed as easily, and as suddenly, as this tiny insect.

V. 20. *From morning to evening*: i. e. within so short a time, so that they have no assurance of life for a single day. So Ewald: im Verlaufe eines einzigen Tages.—מִבֹּקֶר לְעֶרֶב: Gesenius, Thes. I. p. 209 (Man. lex. בֹּקֶר, 4, c, β): *so that, no one heeding or attending*. Thus translated, the passage means: So sudden is their fate, that they pass away unobserved; no one marks their fall. מִבֹּקֶר is evidently an elliptical form of מִבֹּקֶר לְעֶרֶב in 1: 8, 2: 3 (Gesenius, Man. Lex. שָׁמַיִם, 4, c). But מִבֹּקֶר (in מִבֹּקֶר) may denote the *ground* or *reason*, the remote cause (lex. בֹּקֶר, 2, f, and בֹּקֶר, 4, c, α), viz. that none of them heeds these lessons of Providence, so as to turn from his wickedness and escape the like penalty. So Jerome: quia nullus intelligit, in eternum peribunt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 Doth not their excellency <i>which is</i> in them go away? they die, even without wisdom.	הֲלֹא-יִנָּסֶה וְיִתְקַם בָּם וְלֹא בְחָכְמָהּ:	21 Is not their excellency taken 21 away with them? they die, and without wisdom.
CHAP. V.	CHAP. V.	CHAP. V.
CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?	קֹרֵא-נָא הַיְשׁ עֲנֵה וְאֶל-יֵצִי קְדוֹשִׁים הַקִּיּוֹם:	8 CALL now; is there any that 1 will answer thee? and unto whom, of the holy, wilt thou turn?
2 For wrath killeth the fool- ish man, and envy slayeth the silly one.	כִּי לְאַוִּיל קְדוֹה־יָמָוֶת וּפְקָה תִּקְרֶה קִנְיָהּ:	2 For grief slayeth the foolish, 2 and envy killeth the simple.
3 I have seen the foolish tak- ing root: but suddenly I cursed his habitation.	אֲנִי רָאִיתִי אִוִּיל מְשָׁרֵשׁ וְאַחֲרָיו נִיָּהּ פָּדָאָם:	3 I have myself seen the wicked 3 taking root; but soon, I cursed his habi- tation.

V. 21. Is not their excellency in them taken away? *Others*: Is not their cord in them torn away?

V. 21. קִיּוֹם. The signification *cord* is adopted here by many, but in different senses; by Gesenius e. g. in the sense of *tent-cord*. Man. Lex. קִיּוֹם: "*their cord in them is torn away*, = their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, and also Is. 38 : 12". In the Thes. is added: בָּם in iis, nostr. an ihnen, i. e. iis affixa. A better construction of the latter is suggested by Hirzel, who connects בָּם with יִנָּסֶה: wird ausgerissen an ihnen (an ihrem Körper, als dem Gezelte), d. i. von ihnen abgerissen. So it had been explained by J. D. Michaelis: Der Strick ihres Gezeltes wird abgerissen.—Ewald takes the signification *cord* in another sense, viz. as the mysterious *life-cord*, the thread of life; when this is snapped, they pass away forever. He finds a parallel expression in Eccl. 12 : 6, "when the silver cord is broken", which he explains (in loc.) as a carrying out of the image found here. Eichhorn had so expressed it: Ihr innerer Lebensfaden würde abgerissen. But this is altogether remote from Oriental imagery, and the verb does not express the idea of *sundering*.—Umbreit's reference of it to the *bow-string*, the sundering of which renders the weapon useless, is quite below the tone of the passage. The *broken bow* (Ps. 46 : 9; Hos. 1 : 5, &c.), is a fine emblem of broken power; but the breaking of the string is never mentioned, I believe, as so serious a matter.

Against all these views it may be objected, that they do not justify the *emphatic* form of this clause: "Is not" &c. An older interpretation adopts here another signification of the word, which is still preferred by many, viz. *excellence*, *pre-eminence* over others, in any respect, as wealth, power, honor &c. Mercier: quidquid in se eximium habebant. Castell: omnis eorum præstantia, gloria, amplitudo, et auctoritas, quicquid in illis erat eximium. So Rosenm., De Wette (das Herrliche), and more recently Schlottmann (ihr Bestes). The suggestion made by some (among others by Lee, Heb. Lex. יִנָּסֶה

*Niph.*), that with this rendering of the noun the verb must be pointed יִנָּסֶה, is groundless. The change of pointing, which is without authority, is unnecessary; *Niph.* being here (as often when Kal is intransitive) passive of *Hiph.* The verb means in *Hiph.* to cause to remove or depart, to bear away, to pluck up, *Niph.* to be made to remove &c. Gussett, Lex. *Niph.* יִנָּסֶה auferri, transferri. So Is. 38 : 12 might be rendered: *my habitation is removed* &c.

*Their excellency in them* might be regarded as an emphatic pleonasm, of which an example occurs in ch. 6 : 13. But בָּם may also be connected with יִנָּסֶה, in a frequent sense of בָּ (Thes. 18, Man. Lex. B, 2), as by Köster: Nonne abripitur magnificentia eorum cum ipsis; Böckel: Wird ihre Grösse doch mit ihnen ausgetilgt; and by Schlottmann: Ja ihr Bestes wird entkrafft mit ihnen.—Tyndale: *Is not their dignity taken away with them*.

On this interesting and difficult verse, the ancient versions throw no light. Thus the Sept.: ἐνεξήρασε γὰρ αὐτοῖς καὶ ἐξήραρθησαν (Alex. ἐτελεύτησαν). So in the *Itala*: afflavit enim eos, et aruerunt. This, whatever may have been its origin (Schleus. Thes. art. ἐμψυόω, Böckel, Spec. animadv. in Gr. Jobi interp.), is no expression of the Heb. Text. The verbal form of the Heb. is more nearly followed in the Complutensian text of the Sept. viz. συνεξήρασε τὸ ἐπιτολίμια αὐτῶν ἐν αὐτοῖς, which is found in 248, and (excepting αὐτῶν) in 161 of Holmes and Parsons.

Ch. V. v. 1. קְדוֹשִׁים is applied to good men, Deut. 33 : 3; Ps. 16 : 3, &c.; and also to angels, Deut. 33 : 2, and is so understood here by Gesenius and others. The translation, *holy* (or *holy ones*, *holy men*), by Tyndale, Coverdale, Crammer, and the Bishops, is therefore preferable to *saints* (Wycliffe, Geneva, and com. ver.), as it enables the reader to judge of the application for himself. The term *saints*, moreover, has become too equivocal in such a connection.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 His children are far from safety, and they are crushed in the gate, neither <i>is there</i> any to deliver <i>them</i> .	וְיִתְּשֻׁם בָּנָיו וְיִכָּרְסוּ בַּשֹּׁעַר וְאֵין מוֹשִׁיעַ:	4 His children are far from safety; they are oppressed in the gate, and there is no deliverer.
5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.	אֲשֶׁר קָצְרוּ וְרָעַב יֹאכֵל וְאֶל-דֹּשְׁעָנִים יִקָּחֶנָּה וְשָׁדָה נֹרֵאִים חִלְמָה:	5 Whose harvest the hungry shall devour, [thorns: and take it, even out from the and the snare is gaping for their substance.
6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;	כִּי לֹא-יֵצֵא מִדָּפָן אֲנִי וְלֹא-יִצְמַח מִתְּהוֹם טָרָד:	6 For evil goes not forth from the dust, nor does trouble sprout up from the ground;
7 Yet man is born unto trouble, as the sparks fly upward.	כִּי אָדָם לְקָצָל יוֹלֵד וְכֵן יִפְּשֶׁהוּ בְּנִקְיָהוּ קִיָּה:	7 for man is born to trouble, even as sparks fly upward.
8 I would seek unto God, and unto God would I commit my cause:	אֲבִי־אֱלֹהִים אֲנִי אֶדְרֹשׁ אֶל-אֱלֹהִים וְאֶל-אֱלֹהִים אֲשִׁים דִּבְרָרִי:	8 But I, to God would I seek; and unto God commit my cause.
9 Which doeth great things and unsearchable; marvellous things without number:	עֲשֵׂה גְדוֹלוֹת וְאֵין חֶסֶד לְקִלְאוֹת מִדָּאֵין חֶסֶד:	9 Who doeth great things, and unsearchable; things wonderful, without number.
10 Who giveth rain upon the earth, and sendeth waters upon the fields:	מִי־יֵשֶׁב עַד-עַלְדָּן אֶרֶץ וְשֶׁלֶם מַיִם עַל-עַדְנֵי הַחֲצוֹת:	10 Who giveth rain on the face of the earth, and sendeth water on the face of the fields.
11 To set up on high those that be low; that those which mourn may be exalted to safety.	לְשִׁים שְׁפָלִים לְרָוֵם וְלַמְּרִירִים מַעֲלֵה שִׁמְשֵׁי:	11 He sets the humble on high, and the mourning are raised to prosperity.

V. 7. דגש אחר שירק

V. 5. 'the snare is gaping': the thirsty long

V. 7. 'sparks': birds of prey

V. 5. *Even out from the thorns*: comp. Gesenius, Man. Lex. § 4, b. So Ewald: und sie sogar ans Dornen nimmt. The ancient versions are all at fault here. Pagnino, correctly: et de spinis tollet eam,—according to the Masoretic text, of the correctness of which there can be no doubt.—*Snare* (נִקְיָהוּ): see Gesenius, Thes. III. p. 1173. Ewald, after most of the ancient versions (Aq. Sym. Syr. Vulg.), prefers still the meaning *thirsty*,—but in violation of the laws of the language. So also De Wette. The literal image, *snare*, is appropriate here, and need not be exchanged for the tropical sense, *destruction*.

V. 7. Second member: *Far adaequationis*, connecting things similar, which are to be compared together.—בְּנִקְיָהוּ עִיָּה, § 142, 4, Rem. 1.—*Sparks*: lit. *sons of flame*. Many (as Gesenius, De Wette, and others), taking the secondary sense *lightning*, translate: *sons of lightning*, i. e. birds of prey (from the swiftness of their flight). So the ancient versions. But the primary meaning *flame* suggests a still more obvious sense of the phrase, and a more appropriate image. Pagnino: scintillae elevabunt volatum. This rendering was first introduced into the Eng. Scriptures in Cranmer's version: lyke as the sparkes flye up out of the hote coles. The Genevan, more happily:

as the sparks flie upward; Bishops': like as the sparks flie up. So Ewald translates: So wie die Feuerfunken fliegen hoch; and also Hirzel: So wie die Funken in die Höhe fliegen. The latter says, justly: Die von den alten Vers. ausgehende Erklärung: blitzschnell fliegende Raubvögel, welcher die meisten neueren Ansleger folgen, ist sprachlich durchaus nicht begründet, sondern ruht auf der leeren Vermuthung, dass, weil vom Fliegen die Rede ist, die fliegenden Subjecte den Vögeln angehören werden.

V. 10. חֲצוֹת, prop. what is *on the outside*: hence the tracts outside of the city walls, viz. *the open fields*, left free for tillage or pasturage; which are thus distinguished from אֶרֶץ, viz. the whole earth without limitation. Another distinction has been suggested (Gesenius, Lex. I, b), viz. "*the (tilled) land, and the deserts*". But to this there are two objections: 1. there is nothing to indicate such a limitation of אֶרֶץ (*tilled land*); 2. the distinctive meaning of חֲצוֹת is obscured. This limitation of אֶרֶץ is also inadmissible in Prov. 8: 26, where first *the whole earth*, then *the fields*, then *the first clod* of earth, are mentioned in a descending climax.

V. 11. שִׁמְשֵׁי, § 132, Rem. I, 1, Ex. § 237; Heiligstedt: (est) ponendo, i. e. ponit.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 He disappointeth the devices of the crafty, so that their hands cannot perform <i>their</i> enterprise.	בַּפֶּר מַחֲשַׁבּוֹת טְרוּפִים וְלֹא־תַעֲשֶׂנָּה לְיָדֵיהֶם הַטֵּה:	12 He breaks up the devices of 12 the crafty, that their hands shall not do the thing purposed.
13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.	לִפְרִי הַחֲכָמִים בְּחִינָם וְנַעֲזָה וְנַהֲלִים וְנַהֲדָה:	13 He ensnares the wise in their 13 craftiness, and the counsel of the cunning is made hasty:
14 They meet with darkness in the daytime, and grope in the noonday as in the night.	יֻנְקָם וְנִפְגְּשׁוּ־הַחֹשֶׁךְ וְנִבְלָלוּ וְנִפְשְׁטוּ בַּחֲהֲרָם:	14 by day, they meet darkness, 14 and grope at noonday, as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.	וְנָשַׁט בְּחֶרֶב מִפִּיהֶם וַיִּצִל מִיָּד אֲדֹנָיו:	15 So he rescues the victim from 15 their mouth, and the needy from the hand of the strong.
16 So the poor hath hope, and iniquity stoppeth her mouth.	וַתְּהִי לְכָל הַחַנּוּהַ וְלִנְפֻלָּה תִּפְסָה פִּיהָ:	16 Thus there is hope to the 16 weak, and iniquity shuts her mouth.
17 Behold, happy <i>is</i> the man whom God correcteth: therefore despise not thou the chastening of the Almighty:	הֵנָּה אֲשֶׁר יֵאָמֵר וְזָכִירְתִּי אֵלֶיךָ וּמוֹסֵר נַפְשִׁי אֶל־הַחֲזָקִים:	17 Lo, happy is the man whom 17 God correcteth; therefore, spurn not thou the chastening of the Almighty.
18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.	כִּי הֵיאָ וְנָאִיב וְנִחַשֵׁט וְיָחִיט וְיִרְפֶּה תַרְחֻמָּיו:	18 For he woundeth, and bindeth 18 up, he smiteth, and his hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.	בְּשֵׁשׁ צָרוֹת יִצִּילֶךָ וּבְשִׁבְעִים לֹא־יָבִיט בְּךָ רָע:	19 In six troubles, he will deliver 19 thee; yea in seven, there shall no evil befall thee.
20 In famine he shall redeem thee from death: and in war from the power of the sword.	בְּרָדָב מָוֶת יִמְצֹאֶךָ וּבְמִלְחָמָה כִּי־יִרְבֶּה חֶרֶב:	20 In famine, he will free thee 20 from death, and in war, from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.	בְּשֹׁט לִשׁוֹן תִּחְבֶּא וְלֹא־תִירָא מִשֹּׁט כִּי יָבֹא:	21 From the scourge of the tongue 21 thou shalt be hidden, and shalt not be afraid of de- struction when it cometh.
	V. 16. וְנִפְגְּשׁוּ וְנִבְלָלוּ. V. 18. וַיִּצִּל וְיִרְפֶּה. V. 21. וְנִבְלָלוּ וְנִפְשְׁטוּ.	

V. 15. (V. R.) { So he rescues, from the sword, from their mouth,—  
{ and from the hand of the strong,—the needy.

V. 15. *He rescues the victim*: according to the punctuation of מַחֲרִיב (מַחֲרִיב), suggested by J. D. Michaelis, viz. *one destroyed*, made the victim of rapacity and violence. This form (in the *plur. fem.*) is found in Ezek. 29: 12, and the *Perf.* of the same conj. occurs in 26: 2. There is, therefore, no ground for the objection (Heiligstedt) that it is "vox rarissima". Ewald: so reisst Vertilgte er aus ihrem Munde. Vogel has justly said: membrorum parallelismus puncta, vocabulo מַחֲרִיב Masoretis subscripta, nullo modo ferre potest; and Ewald:

für das hier ganz störende מַחֲרִיב (ist) gewiss zu lesen.

V. 21. בְּשֹׁט; בְּשֹׁט expresses the relation in the most general manner, viz. that the hiding, or being hidden, stands in connection with the evil to be feared and shunned. Heiligstedt: in flagello lingua, . . . tutus eris, sc. ab illo flagello, te non flagellabit. It is therefore equivalent to the form: from the scourge of the tongue &c. The sense is the same, if שֹׁט is taken for the *Inf.*, as e.g. by Ewald: wenn peitscht die Zunge.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.	לְיָד וּלְזָמָן הַשְׁחָתָה וּבְחַיֵּי הַבְּהֵמָה אֲלֵיכֶם:	22 At destruction and at famine 22 thou shalt laugh; and of the beasts of the earth thou needst not be afraid.
23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.	כִּי יִסְמְכֶנּוּ הַשֹּׂדֶה בְּרִיבָה וְחַיֵּי הַשָּׂדֶה הַשְׁלָמָה:	23 For with the stones of the field 23 shalt thou be in league, and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tabernacle <i>shall be</i> in peace; and thou shalt visit thy habitation, and shalt not sin.	וְיָדָעְתָּ כִּי-שָׁלוֹם אֶחְמֶלָה וּבְבֵיתִי אֵלֶּךְ וְלֹא חַטָּאת:	24 So shalt thou know, that thy 24 tent is in peace, and shalt visit thy pastures, and miss nothing.
25 Thou shalt know also that thy seed <i>shall be</i> great, and thine offspring as the grass of the earth.	וְיָדָעְתָּ כִּי-רַב זֶרְעִי וְאַחֲרָיו כַּעֲשָׂב הָאָרֶץ:	כה And thou shalt know, that 25 numerous is thy seed, and thy offspring as the green herb of the earth.
26 Thou shalt come to <i>thy</i> grave in a full age, like as a shock of corn cometh in in his season.	הָיוֹא בְּגִלְתִּי אֶל-יָמֶיךָ כַּעֲשֹׂת אֶרֶשׁ בְּעִתּוֹ:	26 Thou shalt come to the grave 26 in hoary age, as the sheaf is gathered in, in its season.
27 Lo this, we have searched it, so it <i>is</i> ; hear it, and know thou <i>it</i> for thy good.	הִנֵּה-זֹאת בְּבִרְכֶיךָ בְּיָדֶיךָ שִׁמְעֶנָּה וְאַתָּה יָדָעְתָּ:	27 Lo this, we have searched 27 it out; so it is: hear it, and know thou, for thyself.
CHAP. VI.	CHAP. VI.	CHAP. VI.
BUT Job answered and said,	וַיַּעַן אֱיֹב וַיֹּאמֶר:	א THEN answered Job, and 1 said:
2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!	לֵּי שִׁשְׁקָל וְשִׁשְׁקָל בַּמָּאֵל וְכָל-מִצְרֵי הָאָוֶן וְשִׁמְעֵנָּה:	2 O that my grief could be fully 2 weighed, and all my calamity be laid in the balances.
	V. 26. בְּנֹא תְבֵא V. 2. וְהִתְרִי ק'	

V. 2. § O that my grief could but be weighed,  
and with it, my calamity be laid in the balances.

V. 22. אֵל הַיָּרֵא, § 152, Ew. § 310, a. Heiligstedt: non est, quod timeas; Hirzel: du darfst dich nicht fürchten.—*Beasts of the earth.* Wild beasts are meant; but the reason for thus designating them, is just as intelligible in English as in Hebrew, and should not be lost to the Eng. reader (see Explanatory Notes). This is true also of the synonym, *beasts of the field* (v. 23). But of the use of the latter, the reader of the translation should be allowed to judge for himself, in such passages e. g. as Ex. 23: 11; Joel 1: 20, 2: 22; Dan. 4: 25; Hos. 4: 3.

V. 24. *And miss nothing.* So Gesenius, Thes. I. 464: *et nihil desideras, nihil deest, omnes pecudes adsunt*; and Ewald: nichts vermissen. Umbreit: הִנֵּה steht hier in der Grundbedeutung, fehlen, verfehlen; denn sündigen passt gar nicht in den Zusammenhang.

V. 26. *In hoary age*; Ewald: im Silberhaar.

V. 27. וְאֵתָה, absolutely, *as for this*, § 145, 2.—אֵתָה, emphatic.—לָךְ, *for thyself*, as the one whom it concerns; dative of the one affected or interested.

Ch. VI. v. 2. שִׁשְׁקָל וְשִׁשְׁקָל; § 131, 3, a, and *Rev.* 2. The emphasis may be expressed by *fully weighed*, or *exactly weighed*, i. e. to its full, or exact amount; or it may lie simply in the idea of weighing,—as much as to say, would it were possible that grief could be *weighed*, so that the extent of mine might be fully known.—וְהִתְרִי, is used here as in 3: 18, to express, emphatically, the sum total of a thing, *copiam vel totum quiddam* (Thes. and Lex. c). So H. A. Schultens (German by Weidenbach): Dass man ganz in die Schaafe

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.	כִּי נֶאֱמָה כְּחֵלֶם וַיִּגֵּם וַיִּכְבֹּד עַל־יָדוֹ דְּבַר לִפְתִּי	3 For now, it would be heavier 3 than the sands of the sea; for this cause, my words have been rash.
4 For the arrows of the Almighty <i>are</i> within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.	כִּי הִנֵּי שִׁבְרֵי עֲקָרִי אֲשֶׁר הִקְדֵּם שִׁתָּה רִיחִי בְּעֵקְרֵי אֲלֹהִים יִבְרָחֵנִי	4 For the arrows of the Almighty 4 are within me, whose poison drinketh up my spirit: the terrors of God array them- selves against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?	הַיֹּחֶסֶק מֵאָה עֲלֵי־דָשָׁא אִם וְהִנֵּה־שׂוֹר עַל־קִלְקִלּוֹ	ה Does the wild-ass bray, by 5 the fresh grass; or lows the ox, at his fodder?
6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?	הֲנֶאֱכָל הַטֵּל עַל־לֶחֶם אִם־יֵשׁ טַעַם בְּקִרִי הַלֵּבָנִית	6 Can that which is tasteless be 6 eaten without salt, or is there any relish in the white of an egg?
7 The things <i>that</i> my soul refused to touch <i>are</i> as my sorrowful meat.	מֵאֲנִי לֹא־נִשְׁעַר נַפְשִׁי לֶחֶם בָּרֵר לִפְתִּי	7 My soul refuses to touch! 7 they are as food which I loathe.

V. 6, 2d memb.: Or is there flavor in the tasteless herb?

V. 4. רִיחִי, should be translated *spirit* (not *life*, Gesenius, Lex. 2), the vital energies, both in a physical and moral sense. Comp. such expressions as "his spirit revived" Gen. 45 : 27, "there was no spirit in them" Josh. 5 : 1, "his spirit came again" Judges 15 : 19.

V. 6. הַטֵּל, *without taste, insipid*. It is not, therefore, well expressed by *unsavory*, which is ambiguous, and more commonly means, of a bad, or offensive taste.—רִיחִי הַלֵּבָנִית, *white of an egg*. So Ewald: oder ist Geschmack im Eiweiss? So also De Wette, Umbreit, Vaibinger, and others.

This version rests on the authority of the *Targum* and the *Rabbins*, according to which the Heb. הַלֵּבָנִית is equivalent to the Chald. מִלְּבָנִית from the same root. Of this Gesenius says, Thes. I. p. 480 (1835): Ex recentioribus assensi sunt permulti; neque deest etymon vitello satis aptum, quum הַלֵּבָנִית vel *pinguetudinem ovi*, vel *roborem vitale* significare possit. Acquiesci igitur potest in hac sententia, &c.

Another signification of the word has been derived from the Syriac version, as understood by the Arabic interpreter, viz. the herb *purslain*, proverbially insipid. To this Gesenius subsequently gave the preference; see Hebr. Lex., by Dr.

Robinson, fifth edition. It is not certain, however, that the true senso of the Syriac has been given by the Arabic translator.

The older tradition cannot properly be set aside, for a signification not yet fully established. Ewald: Ueber הַלֵּבָנִית ist noch das Sicherste diess, dass es die flüssige Masse, den Schleim (Speichel) der festern kernigen Masse, (הַטֵּל ist fest, gesund, vgl. خُبْ das Mark gewisser Dinge), des Eies, also das an sich ziemlich geschmacklose und Vielen ekelhafte Eiweiss bedeute, wie das Targum es versteht.—The reading of the Sept. ἐν ὀφθαλμοῖς νεκρῶς (which of course was meant for paraphrase), accords with the true application of this language (see Explanatory Notes). Surely nothing is more incongruous, than the comparison of such afflictions to tasteless food. Job's sufferings are as great an offense to him, as an egg without salt,—or as purslain broth!

V. 7. *As food which I loathe*: lit. as my loathsome food (§ 106, I, Rem. 1), i. e. as food which is loathsome to me. The construction (1st memb.): *what my soul refuses to touch*, is abandoned by the latest and best authorities, there being nothing to justify the assumption of such an ellipsis of אֲשֶׁר.

legte mein schreckliches Elend. But Gesenius takes it here in the signification *simul, eodem tempore*, and translates the verse (Thes. II. p. 588): *utinam ponderetur impatientia [mea], meaque calamitas simul in trutina ponatur*. So Ewald: Würde doch *gewogen* nur mein Unmuth, und hüb man mit der Wage zugleich mein Leiden. The thought, in itself, is

just;\* but there is this objection to it: that it is not an appropriate answer to Eliphaz, whose admonitions were not based on the *disproportion* of the sufferer's grief to its cause.

\* Vaibinger is mistaken, however, in saying that the error of Eliphaz was just at this point, viz. the exact estimate of Job's suffering.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 Oh that I might have my request; and that God would grant <i>me</i> the thing that I long for!	כִּי-יִשְׁמַע הָאֱלֹהִים שְׁאֵלָתִי וְיִתְּנֵנִי רְחֹם אֱלֹהִים	8 O that my request might 8 come; that God would grant my longing:
9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!	וְיִצְאֵל אֱלֹהִים וְיִדְבַּעַנִי וְיִקַּח יָדוֹ וְיִדְבַּעַנִי	9 and that it would please God 9 to destroy me; that he would let loose his hand, and cut me off.
10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.	וְהָיָה-לִּי נֶחֱמָה וְאֶסְתַּכְּחָה בְּהִיָּלָה לֹא יִרְחַמֵּנִי כִּי-לֹא סִתַּחֲתִי אֶתְרִי קְדוֹשׁ	10 For it should still be my solace, 10 yea I would exult, in pain that spares not, that I have not denied the words of the Holy One.
11 What <i>is</i> my strength, that I should hope? and what <i>is</i> mine end, that I should prolong my life?	כִּי-אֵיכָל וְכִי-סִתַּחֲתִי כִּי-אֶחְיֶה נֶפְשִׁי	11 What is my strength, that 11 I should hope, and what is my end, that I should be yet patient?
12 <i>Is</i> my strength the strength of stones? or <i>is</i> my flesh of brass?	אִם-יִחַם אֲבָנִים כֹּחִי אִם-בְּרֹזֶה נֶחֱמָה	12 Is my strength the strength 12 of stones, or is my flesh of brass?
13 <i>Is</i> not my help in me? and is wisdom driven quite from me?	הֲאֵם עֵינִי מִדְּעָתִי וְהַחֲכָמָה נִקְחָה מִפִּי	13 Is not my help within me gone? 13 and recovery driven away from me?
14 To him that is afflicted pity <i>should be showed</i> from his friend; but he forsaketh the fear of the Almighty.	לְכֹסֵם בְּרַעְיָתִי חֶסֶד וְהִנֵּה אֶת-יִשְׁרָאֵל יִתְּשֵׁב	14 Kindness, from his friend, is 14 due to the despairing, ready to forsake the fear of the Almighty.
	V. 11. בְּלִיַּת בְּלִיַּת	

V. 10. So that I might yet have consolation, and exult, &amp;c.

'That I have not': for I have not

V. 11. 'hope': wait

V. 13. 'Recovery': deliverance; or, succor

V. 14. { To the despairing, kindness is due from his friend;  
 { else he will forsake &c.

V. 8. The *optative* form, § 136, 1, Ew. § 319, 1.—וְיִתְּנֵנִי. Hupfeld's emendation (Specimen &c.) is founded on too exclusive a view of the laws of usage in language; for a special application of a word, however frequent, cannot be regarded as excluding its use in the more general sense.

V. 9. § 142, 3, a.—*Cut me off*: i. e. make an end of me; for it is not probable that the figure, fully expressed in Is. 38: 12, is intended here.

V. 10. וְהָיָה, and *let it be* = it shall be; the *Jussive* with *Far. consec.* expressing a consequence or result. Hupfeld: tum hoc foret solatium meum. It would also be grammatically correct, to regard the *Jussive* as expressing the *object* or *end*; so Ewald: damit doch &c.; Heiligstedt: ut esset. But this sense is less pertinent than that given by Gesenius and Hupfeld.—*I would exult*; this expression of *will* or *purpose*, corresponds to the use of the *cohortative* in this clause, in distinction from the *Jussive* in the preceding one.—*That I have not denied* &c. (Gesenius), is the true sense of the third member, as well stated by Hupfeld: Hæc enim integritatis et fidei illibatæ conscientia, per totam disputationem,

summum ejus est solatium et presidium adversus mala et amicorum criminationes, quod usque obtendit, unum quidem sibi relictum hoc loco voce יָדָה innuens.—וְיִתְּנֵנִי; the relative clause, with אֶתְרִי implied (§ 123, 3, a). The construction: *in pain which he (God) spares not*, i. e. which he inflicts unsparingly, takes the verb in an unauthorized sense.

V. 11. נֶפְשִׁי, Gesenius, Lex. 3, 2d ¶, a. *Fulgate*: patienter agam; Ewald: dass ich mich dulde; De Wette: dass ich Langmuth haben soll; Heiligstedt: non recte alii, *ut diutius vivam*, quod esset אֶחְיֶה רְחֹם.

V. 13. הַחֲכָמָה, *recovery*, or *restoration*, is nearer the signification of the root (prop. the act of setting upright), than *deliverance*, or *succor* (Gesenius). Ewald: festes Heil; De Wette & Hirzel: Rettung; Heiligstedt: salus; all too general.

V. 14. לְכֹסֵם; לְ in the sense of *pertaining* or *belonging to* (§ 115, 2). De Wette: dem Verzagten gebührt von seinem Freunde Liebe; Hirzel: dem Zerfließenden, d. h. dem Verzweifelnden, ist, gebührt, *Liebe*.—Second member: change of construction from the participial form to that of the finite verb (§ 134, *Rem.* 2); lit. *and who will forsake*, i. e. is about



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 My brethren have dealt deceitfully as a brook, <i>and</i> as the stream of brooks they pass away;	אָחֵי בָּגְדוּ כְּמִזְגָּחַל כַּאֲשֶׁר נָחִלִים נִשְׁלָיוּ:	15 My brethren are deceitful, like 15 the brook, as the channel of brooks that pass away:
16 Which are blackish by reason of the ice, <i>and</i> wherein the snow is hid:	הַקָּרִים מְיֻקָּחִים לְיָמֵי הַקֶּלֶס מְסֻבִּים:	16 that become turbid, from 16 ice; the snow hides itself in them.
17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.	בְּתֵי הַרְבֵּי נִצָּנְתוּ בְּחֹמוֹ נִדְבְּקוּ מִמְקוֹמָם:	17 At the time they are poured 17 off, they fail; when it is hot, they are con- sumed from their place.
18 The paths of their way are turned aside; they go to nothing, and perish.	וְלִפְתֵּי אֲדָתוֹת בָּרָם וְשָׁלוּ בְּתוֹחֵי וַיִּאֲבָדוּ:	18 The caravans, along their way, 18 turn aside; they go up into the wastes, and perish.
19 The troops of Tema looked, the companies of Sheba waited for them.	חֲבִירוֹת אֲדָתוֹת תֵּמָא תַּלְפִּיזוֹת שֶׁבָּא קָוִיגְלוּ:	19 The caravans of Tema looked; 19 the companies of Sheba hoped for them:
20 They were confounded because they had hoped; they came thither, and were ashamed.	כִּשְׁנֵי כִּי־בָקְשָׁה בָּאוּ לְיָדָהּ וַיִּחְפְּרוּ:	20 they were ashamed that they 20 had trusted; they came thither, and were confounded.
21 For now ye are nothing; ye see <i>my</i> casting down, and are afraid.	כִּי־נָפְתָה הַיְדִיכָם לֹא הִתְרַאֲוּ תַלְפֵּת וַיִּתְרַאֲוּ:	21 For now, ye are become 21 nothing; ye see a terror, and are dis- mayed.

V. 19. הַלִּיזוֹת בִּנְ"א V. 21. עֲשֵׂי הַיְדִיכָא לֹא ק'

V. 15, 2d memb.: as the valley-brook, they pass away

V. 18. 'along' &c.: turn aside, on their way

V. 15. *That pass away*: this act is not predicated of his friends (as construed by some), but of the *streams* to which they are compared.—*Swelling* or *swollen streams* (Ewald), is not the *tertium comparationis* required here.

V. 16. וְלִיָּמֵי קֶל referring to the *deseent* of the melting snow and ice, down *upon* and *into* the valley-streams.

V. 17. וְרָב. Gesenius' definition is the only one sustained by satisfactory evidence. *Vulgate*: tempore, quo fuerint dissipati.—וְרָבֵנוּ, *Suff.* used impersonally; Ewald: wenn es heiss ist; Heiligstedt: ubi incaluit.

V. 18. The Masoretic pointing is followed in the text. *Their way*, viz. of these streams (not merely the way to them, as Schlottmann). *Caravans of their way* are those which take the course of these streams, or the route crossed by them (use of *constr. st. comp.* § 116). The change of punctuation proposed by some (Gesenius, Thes. I. p. 149, Ewald, Hirzel, and others), gives also a good sense, viz. *turn aside, on their way* (or, *as to their way*); i. e. leaving their direct route, in search of water, so that בָּרָם is not wholly *otiant*. But the *Masorites* saw a more significant connection; viz. that caravans were accustomed to direct their own course by that of the streams.

to forsake. Hirzel: Das Particp wird im 2. Gl. durch das Verb. finit. fortgesetzt.\* . . . Die gewöhnliche Erklärung des 2. Gl.: *sonst verlässt er die Furcht des Allmächtigen*, hat gegen sich, dass וְ nirgends *sonst* bedeutet. In a connection like this, such a use of וְ is impossible; though after a *negative* (as in Ps. 51: 18, 55: 13), its *effect* may be so expressed,—strictly, *for* (were it so), *for* (in that case). There is in these passages, as Gussett suggests (Lex. p. 407), a natural con-

nection of antecedent and consequent. Gesenius allows it also here (Thes. I. p. 397), assuming that the affirmative assertion, *misero decet ab amico benevolentia* is equivalent to the *double negation*: non decet amicum, benevolentiam negare misero; nam hoc facto desereret timorem Dei. It would be far more easy and natural to assume the ellipsis suggested by Gussett (*et nisi soletur derelinqueret timorem Dei*) though this is contrary to the laws of elliptical expression, as exhibited by Herrmann, *de Ellipsi*. The construction: *Even should he forsake* = even when he forsakes (Schlottmann,—nearly as proposed by Berg), though grammatically the easiest, gives a sense which is not to the point. So extreme a case is not intended.

\* Ewald admits that, with the present reading, this is the only possible construction (dem der verzweifelt und . . . verlässt) and can be avoided only by *rewriting the text*, the reasons for which (Jahrb. der Bibl. Wissensch. III. S. 120–I) are quite insufficient to justify a less presumptuous act.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 Did I say, Bring unto me? or, Give a reward for me of your substance?	הֲכִי־אָמַרְתִּי תָבוּ לִי וְהִתְחַלֵּם שְׂמִיךְ בְּקִרְיִי:	22 Have I said: Give to me; 22 or, Bestow of your wealth for my sake:
24 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?	וּבְלִמְנוּיִי כִי־אֶצְרָא וּבְיֶד־קִרְיָיִם תַּפְדּוּנִי:	23 or, Deliver me from an enemy's 23 hand, and from the hand of the vio- lent set me free?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.	הוֹדִינוּי יָאֵנִי אֶהְרִישׁ וּבִיחִשְׁלִיתִי הָרְיִי לִי:	24 Teach ye me,—and I will 24 keep silence; and make me know wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?	בְּהִנְדָּרְכִי אֶחְסִי־לִשְׁרִי וּבִהְיוֹתִי הוֹכֵחַ בְּקָם:	25 How forcible are right words! 25 but what does your upbraid- ing prove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, <i>which</i> are as wind?	תִּלְחֹקֶנָּה קִלְיִם תִּהְיֶינָה וְלִדְבָרִים אֶחָדִי נֹאֵשׁ:	26 Do ye intend to censure words, 26 when the words of the despair- ing are as wind?
27 Yea, ye overwhelm the fatherless, and ye dig a <i>pit</i> for your friend.	אַתָּה עַל־יְתֹרָם תַּשְׁלֹו וְחֶסְדִּי עַל־רֵעִי:	27 Ye would even cast lots for 27 the orphan, and dig a pit for your friend.
28 Now therefore be content, look upon me; for <i>it is</i> evident unto you if I lie.	וְשִׁקָּה הוֹאִילִי כִי־אֶכְדָּר וְעַל־פִּנְיָיִם אִישׁ־אֶנְשִׁי:	28 And now, consent to look 28 upon me; for I will not speak falsely to your face.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness <i>is</i> in it.	שׁוּבוּ גַּם אֶל־חֲתִי עֵינִי וְשׁוּבוּ טוֹר צְדִיקְיָהָ:	29 Return I pray; let there be 29 no wrong: yea return; I yet have a righte- ous cause.
20 Is there iniquity in my tongue? cannot my taste discern perverse things?	הֲשִׁי־בִלְשׁוֹנִי עֲוִיָּה אִם־חֲלִלִי לֶאֱדַבֵּר בְּהִלָּה:	30 Is there wrong in my tongue? 30 cannot my taste discern what is perverse?
CHAP. VII.	CHAP. VII.	CHAP. VII.
Is there not an appointed time to man upon earth? <i>are not</i> his days also like the days of an hireling?	הֲלֹא־צָבָא לְאִנָּשׁ שָׁל־אֶרֶץ וּכְיָמֵי שָׂרִיר וְיָמֵי:	1 Has not man a term of war- 1 fare on the earth, and are not his days as the days of a hireling?

V. 28, 2d memb.: For it is manifest to you, if I lie

Ch. vii. V. 1: 'warfare': service

V. 28. *Consent to look*: § 142, 3, b.—אֶם, § 155, 2, f, *extr.*, Lex. C, c. So Ewald (in his notes): Ihnen nicht . . . frech ins Angesicht lügen werde; Hirzel: Euch ins Angesicht lügen werd' ich doch wahrlich nicht; Heiligstedt: et in os vestrum profecto non mentiar. On the contrary, Gesenius (Lex. בָּקָה, G. 1, a): *it is before your eyes* (manifest) *whether I lie*. But this connects less happily with the preceding member; and though it was clear to Job himself, he could not assert that it was so evident to them.

V. 29. The *Chethibh* (שִׁבִּי) gives no consistent sense; and this (as Schlottmann justly says) is one of the few cases in which the *Qeri*, as a correction of an error in transcribing, is

entitled to the preference.—*I still have a righteous cause*. Lit. *still, my right is in it,—my right is there* (Ewald: noch hab' ich Recht darin), viz. in the matter under discussion. This must be expressed by an equivalent Eng. phrase. Heiligstedt: adhuc justitia mea in eo (ea re) est; adhuc causa mea justa est!

Ch. VII. v. 1. The evident meaning of the Heb. is: that man's life upon earth (his *whole* earthly life) is like a term of service; but the form of expression is not more definite than in the translation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:	כְּעֹבֵד וְשָׁאֵה צֶלֶל וְכַח שֹׂכֵר וְרָגַהּ בְּעֵלָיו:	2 As the servant pants for the shadow, and as the hireling longs for his wages;
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.	כִּי הִנֵּה לִי יָרֵחַ יִשְׁוֶה וְלַיְלֹת שָׁבֵל כְּעֹבֵד:	3 So I am allotted months of wretchedness, and wearisome nights are appointed me.
4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.	אֲשֶׁלֶּמְתֵּה וְאֶמְרֵה מָתַי אֲקוּם וְיִפְרֹץ צֶלֶם וְשִׁבְתִּי וְזָרְחָה בְּרִיחַ הַיּוֹם:	4 When I lie down, I say: when shall I arise, and the night be gone! and I am wearied with tossings, till the morning.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.	לֶבַשׁ בָּשָׂרִי רֶמֶס וְנִיֵּשׁ דָּמָר עוֹרִי רָגַע וְנִמְצָא:	5 My flesh is clothed with rottenness, and clods of earth; my skin closes up, and breaks out afresh.
6 My days are swifter than a weaver's shuttle, and are spent without hope.	יָמֵי רַחֲמֵי כְּעֹבֵד צֶלֶם וְיָמָיו בְּאֶפֶס תְּקוּהָ:	6 My days are swifter than a weaver's shuttle, and consume away, without hope.
7 O remember that my life is wind: mine eye shall no more see good.	זָכֹר בִּירְחִיִּים הֵנָּה לֹא-תִשָּׁבֵב עֵינִי לְבָאוֹת טוֹב:	7 Remember, that my life is a breath; my eyes shall not again see good.
8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.	לֹא-תִשָּׁבֵב עֵינֵי רֹאֵה עֵינֶיךָ אֵלַי וְאִנִּי:	8 The eye of him that seeth me, shall behold me no more; thine eyes will seek me, but I shall not be.
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.	כֶּלֶה אֲנִי וְנִלָּה כִּי יוֹרֵד שָׂאֹל לֹא תֵשָׁע:	9 The cloud consumes away, and is gone; so he that goes down to the under-world, shall not come up.
10 He shall return no more to his house neither shall his place know him any more.	לֹא-תִשָּׁבֵב עוֹד לְבֵיתוֹ וְלֹא יִשָּׁבֵב עוֹד מְקוֹמוֹ:	10 He shall not return again to his house, and his place shall know him no more.

V. 5. קרר וזירא

V. 4. 'and the night be gone': for long is the night

V. 5. 'rotteness': worms

V. 4. *And the night be gone.* So Rosenmüller: quando recesserit nox. De Wette: und [wann] weicht die Nacht; Vaihinger: wann weicht die Nacht; (taking כָּדָר as a verbal noun from נָדָר, *departure, flight*). So Gesenius, formerly (Lex. Man. 1833): et (quando) erit fuga noctis? poet. pro: quando fugiet, desinet nox? So Lange (prefaced by Gesenius, 1831): Wann steh' ich wieder auf, Und [wann] entflieht die Nacht? But most philologists now prefer a modification of the construction proposed by Lud. de Dieu from the Arabic (כָּדָר *Piel* of כָּדָר, Arab. *to be extended, or protracted*; comp. 1 K. 17: 21). Thus Gesenius (Thes. II. p. 766, after the Arab. version of *Saadias*: extensa (s. longa) fit nox; Ewald: und es dehnt sich lang der Abend (J. D. Michaelis: die Nacht dehnt sich lang); Heiligstedt: et longe extenditur (in longum extrahitur, diu durat) vespera.

But the former construction, received by the earlier Christian Hebraists from their Jewish teachers, is grammatically correct, and has the authority of the accentuation in its favor. Mercier: *recessus vesperi*; quando tandem nox recesserit? Drusius: *recessus vesperæ*; defecta oratio, quæ plena erit si subaudias, *quando erit?* aut aliquid tale; ut dicat, *quando tandem nox recedet?*—*Evening*, poetically used for night.

V. 5. *Rottteness*: the prop. etymol. meaning of the word, and given in the best modern versions. Ewald: meinen Leib deckt Moder und Erdkrusten; Hirzel: *Moder*, d. h. hier *modernde Geschwüre*; Heiligstedt: induit caro mea putredinem.—כָּדָר; Gesenius (Lex. art. נָדָשׁ), *dust*; better here as in Lev. 14: 42, 45.

V. 8. כִּי, (directed) *at, or towards, me*; i. e. in search of me. Heiligstedt: *Oculi in me crunt, diriguntur, conjiciuntur*; Ewald: deine Augen suchen mich.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.	וּבִּי-אֲנִי לֹא אֶחְשָׁק-דָּבָר אֶנְדָּבֶרָה בְּצַר רוּחִי אֶשִׁיחָה בְּצַר נַפְשִׁי	11 As for me, I will not restrain 11 my mouth; I will speak, in the anguish of my spirit; I will complain in the bitter- ness of my soul.
12 <i>Am</i> I a sea, or a whale, that thou settest a watch over me?	הֲאִם-אֲנִי יָם-אֲבִימָוִן כִּי-תִשָּׂה עָלַי נֹשֶׁטֶר:	12 Am I a sea, or a monster of 12 the deep, that thou shouldst set a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint;	כִּי-אֶמְתָּהוּ תַנְחֵמֵנִי מִשְׁכָּבִי וְשֹׁא מִשְׁכָּבִי יִשְׁבֹּרֵנִי	13 When I say: My bed shall 13 comfort me, my couch shall lighten my complaint;
14 Then thou scarest me with dreams, and terrifiest me through visions:	וְתַחֲמִינִי בְּחֻלְמוֹת וְתַפְחִינִנִי בְּחִזְיוֹנֵי:	14 then thou scarest me with 14 dreams, and terrifiest me by visions.
15 So that my soul chooseth strangling, <i>and</i> death rather than my life.	וְהַדְּבָר בְּחַיָּה נַפְשִׁי לֵבִי בִּרְצוֹנָהּ:	15 So that my soul chooseth 15 strangling,— death, rather than my bones!
16 I loathe it; I would not live alway: let me alone; for my days <i>are</i> vanity.	בְּאַחֲתִי לֹא-לֵלֶלֶם אֶחְיֶה בְּכֹל יְמֵי כִּי-תִהְיֶה לִּי רֵיק:	16 I waste away; I shall not al- 16 ways live; cease from me; for my days are a vapor.
17 What <i>is</i> man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?	כִּי-אִישׁ כִּי תִמְלִיכֵהוּ וְכִי-תִשִּׂית אֲלָיו לִבְךָ:	17 What is man, that thou 17 shouldst magnify him, and set thy thoughts upon him;
18 And <i>that</i> thou shouldst visit him every morning, <i>and</i> try him every moment?	וְהִתְקַדַּמְתִּי לְבִקְרָתוֹ לְכָל-יָמָיו תִּבְחָנֵנִי:	18 that thou shouldst visit him 18 every morning, [him? shouldst, every moment, try
19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?	בְּמָה לֹא-תִשָּׁלַח מִנִּי לֹא תִרְפָּאִי שֶׁ-בִּלְעִי רִקִּי:	19 How long wilt thou not look 19 away from me, nor let me alone, till I can swallow my spittle?
20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?	חַטָּאתִי מַה אַעֲשֶׂה לָּךְ נֹצֵר הָאָדָם לָמָּה שִׁדְּדָתָנִי לְפָנֶיךָ וְאֶחְבַּת עָלַי לְנִפְשִׁי:	20 If I sin, what do I unto thee, 20 thou observer of men? Wherefore hast thou made me thy mark, that I should become a burden to myself?
V. 14. בנ"א ב' דגוש Ib. בנ"א וביחזיונות		V. 20. רפה ובלעיל

V. 16. I loathe it; I would not live always | 'vapor': breath

V. 20. { If I sin in what I do unto thee, thou observer of  
wherefore dost thou make me thy mark, [men,  
so that I am become a burden to myself?

V. 13. וְנִשָּׂא ב; partitive, Ges. Lex. A, 2, b, and נִשָּׂא 4, b; comp. especially, Num. 11: 17; Neh. 4: 11.

V. 14. Hirzel: So dass lieber meine Seele Erstickung wählte, Tod als (diese) meine Gebeine; Ewald: lieber Tod als diese Knochen. This is pertinent; and no other construction of כִּי is allowable. The sense proposed by Gesenius (Thes. II. p. 1058: *mortem malo quam dolores meos*), has less of point, and there is no authority for the change of reading suggested.

V. 16. *I shall not live*,—is the meaning of this form of the verb, and the sense required by the connection.

V. 20. *If I sin, what do I &c.* (§ 155, 4, a). So Hirzel; a construction far more pertinent than Ewald's: *If I have sinned in what I do unto thee, why hast thou made me &c.*,—a challenge without any pretence of justification.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but <i>I shall not be.</i></p>	<p>וְהָיָה לִּי-אֶהְיֶה נִשְׁכָּח וְתִסְתָּר אֶת-עֵינֶיךָ כִּי-נִשְׁכָּח לְעֵינֶיךָ אֶשְׁכָּח וְתִסְתָּר אֶת-עֵינֶיךָ</p>	<p>21 And why wilt thou not pardon 21 my transgression, and remit my iniquity? For soon, I shall lie down in 22 the dust; and thou wilt seek me,—but I shall not be.</p>
CHAP. VIII.	CHAP. VIII.	CHAP. VIII.
<p>THEN answered Bildad the Shuhite, and said,</p>	<p>וַיַּעַן בִּלְדָּד הַשֻּׁחִי וַיֹּאמֶר:</p>	<p>8 THEN answered Bildad, the 1 Shuhite, and said:</p>
<p>2 How long wilt thou speak these <i>things</i>? and <i>how long shall</i> the words of thy mouth <i>be like</i> a strong wind?</p>	<p>כִּי-כָמוֹת הַמְּלָכִים וְדִבְרֵי פִּיךָ כִּי-כִמְעוֹת הַרוּחַ וְדִבְרֵי פִּיךָ כִּי-כִמְעוֹת הַרוּחַ</p>	<p>2 How long wilt thou speak 2 these things, and the words of thy mouth be a strong wind?</p>
<p>3 Doth God pervert judgment? or doth the Almighty pervert justice?</p>	<p>הֲיִשְׁתָּבֵט יְהוָה וְהֲיִשְׁתָּבֵט יְהוָה</p>	<p>3 Will God pervert right, 3 or will the Almighty pervert justice?</p>
<p>4 If thy children have sinned against him, and he have cast them away for their transgression;</p>	<p>אִם-בְּעִוְיָתָם וְהִשְׁתָּבֵט יְהוָה</p>	<p>4 Though thy sons have sinned 4 against him, and he hath given them into the power of their trans- gression:</p>
<p>5 If thou wouldst seek unto God betimes, and make thy supplication to the Almighty;</p>	<p>אִם-תִּשְׁתָּבֵט יְהוָה וְהִשְׁתָּבֵט יְהוָה</p>	<p>5 if thou thyself wouldst seek 5 God, and make supplication to the Almighty;</p>
<p>6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.</p>	<p>אִם-תִּשְׁתָּבֵט יְהוָה וְהִשְׁתָּבֵט יְהוָה</p>	<p>6 if thou wert pure and up- 6 right; surely even now, he would awake for thee, and make thy righteous dwell- ing secure.</p>
<p>7 Though thy beginning was small, yet thy latter end should greatly increase.</p>	<p>וְהָיָה כִּי-תִשְׁתָּבֵט יְהוָה וְהִשְׁתָּבֵט יְהוָה</p>	<p>7 Then, though thy beginning 7 be small, thy end shall be exceeding great.</p>
<p>8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:</p>	<p>וְהָיָה כִּי-תִשְׁתָּבֵט יְהוָה וְהִשְׁתָּבֵט יְהוָה</p>	<p>8 For inquire, I pray, of the 8 former generation, and note what their fathers have searched out.</p>
<p>V. 8. בִּינְיָן לְדָר . . . בִּינְיָן לְדָר</p>	<p>בִּינְיָן לְדָר</p>	

V. 4. When thy sons sinned against him, | he gave

V. 6. 'awake for': watch over

Ch. VIII. v. 4. **אִם** concessive (§ 155, 2, g, Lex. C, 2), as in 9: 15 and 30. If taken as simply *conditional* here (which is not at all in the spirit of Bildad), it must still be regarded as affecting both clauses of the verse,—viz: *if thy sons have sinned against him, and he hath* (accordingly) *given* &c.

V. 6. **וְהָיָה**: not *then*, in *that case*, (Hirzel, Ewald, &c.) which is far below the emphasis here. Meaning: *surely, now* (even in this extremity of wretchedness), *he would awake for*

*thee* (arouse himself for thy deliverance).—Dwelling: the other meaning, *pastures*, is not appropriate here. The place where the righteous man dwells, may properly be called a righteous dwelling; but there is no such ground for the phrase *righteous pastures*. Moreover, the *restoration of his pastures* (Hirzel), was not the most pressing want of a man who had no hope of life. *Make thy dwelling secure*, comprehends all. The *Suff.* belongs to the *complex idea*, § 121, 6.

V. 7. **וְהָיָה**; *Perf.* as in 7: 20.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)	כִּי־הָיִינוּ וְלֹא־יָדָעְנוּ כִּי אֵל בָּרִינוּ אֶל־אֲדָמָה:	9 For we are of yesterday, and 9 know nothing; for our days upon earth are a shadow.
10 Shall not they teach thee, and tell thee, and utter words out of their heart?	הֲלֹא־תִבְּרָם וְיִרְדּוּךָ נִאֲמָרוּ לָךְ וְיִלְלֶיֶם וְיִנְאֲוּ מִלִּים:	10 Will not they instruct thee, 10 and tell thee, and utter words from their heart:—
11 Can the rush grow up without mire? can the flag grow without water?	הֲיִקְרָא־הָאֶשָׁא בְּלֹא בִמְיָה וְשִׁטְא־אֲחָיו בְּלִי־מַיִם:	11 Does the paper-rush shoot 11 up, except in the marsh? will the marsh-grass grow without water?
12 Whilst it is yet in its greenness, and not cut down, it withereth before any other herb.	עֲדָנִי בָּאֵבוּ לֹא וּקָצָה וְלִדְרֹךְ קִלְי־הָעֵדִיר וְרֶשֶׁת:	12 While yet in its greenness, 12 and they cut it not, it drieth up, sooner than any herb.
13 So are the paths of all that forget God; and the hypocrite's hope shall perish:	כִּי אֲרֻחוֹת כָּל־שִׁכְחֵי אֵל וְהִקְדֵּי חֲנָה הַאֲבֵד:	13 So are the ways of all who 13 forget God; the hope of the impure shall perish.
14 Whose hope shall be cut off, and whose trust shall be a spider's web.	אֲשֶׁר־יִקְוֶה בְּכֶלֶךְ וּבֵית לִפְזִישׁ מִדְּקָחָיו:	14 For his confidence shall be 14 cut off; and his trust, it is a spider's- web.
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.	וְשָׁעַן עַל־בֵּיתוֹ וְלֹא יִבְרָחַד וְחִזַּק בּוֹ וְלֹא יָקִים:	15 He shall lean upon his house, 15 but it shall not abide; he shall lay hold on it, but it shall not stand.
16 He is green before the sun, and his branch shooteth forth in his garden.	רֶנֶחַ הוּא לְפָנֵי־שֶׁשֶׁשׁ עַל־עֲנָנוֹ וְיִנְקֹתוֹ מִגַּן:	16 He, in the face of the sun, is 16 green, and his sprouts shoot forth over his garden.
17 His roots are wrapped about the heap, and seeth the place of stones.	עַל־גִּל שִׁדְרָשָׁיו וְסִבְבֵּי בֵּית אֲבָנִים רַחֲמָיו:	17 Over a stone-heap are his 17 roots entwined; he seeth the habitation of stones.
18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.	אִם־יִבְלָעֵהוּ מִמְּקוֹלָיו וְקָחַשׁ בּוֹ לֹא יֵאָמְרֶהָ:	18 When he shall be destroyed 18 from his place, it shall deny him: I have not seen thee.
	V. 11. בנ"א ישנה. V. 12. דגוש. V. 13. בנ"א משקמו. V. 16. בנ"א רטוב.	

V. 10. *יאֲמָרוּ*, the *asyndote* construction; comp. § 155, a.

V. 12. *They cut it not*, (lit. *it is not cut*, being not yet ready to be gathered). So Ewald paraphrases: noch nicht abzuschneiden.—Second member, *ו* before the *apodosis*, § 155, a, 3d ¶.

V. 14. *רַחֲמָיו*; the root *קָחַ*, in the form *קָחַט*, *intrans.*

V. 17. So Gesenius (Thes. and Lex.), De Wette, Heiligstedt, Vaihinger and most of the earlier translators. It is the only version that suits the simple and natural expression of the original; and the explanation long ago given by Olympiodorus is doubtless the true one; viz. that the wicked is here likened

to a plant springing up in a stony soil, and perishing for lack of depth of earth.—Second member; Umbreit: am Gemäuer rankt er hin; Ewald: fest am Hügel schlingen sich die Wurzeln; Steine trennt er von einander. Of these and similar recent versions, Heiligstedt justly says: *duræ et nimis artificiosæ sunt*. An interpretation which assumes here a *climbing plant*, already *overtopping the house*, takes much for granted. The construction put upon *בֵּית אֲבָנִים*, though grammatical, is not its strict, idiomatic use, and the *material* is wholly without significance in the connection.

V. 18. The *impersonal* for the *passive* (§ 137, 3, Note \*).



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 Behold, this <i>is</i> the joy of his way, and out of the earth shall others grow.	הִנֵּה-הוּא מְשׁוֹשׁ דְּרָכָו וּמִקְדָּר אֲדָר הַצִּמְחָהוּ	19 Lo, that is the joy of his 19 way, and from the dust shall others sprout up.
20 Behold, God will not cast away a perfect <i>man</i> , neither will he help the evil doers :	הִנֵּה-אֵל לֹא יַרְצֵא-תָם וְלֹא יִתְּזֵק בְּיַד-רָשָׁעִים	20 Lo, God will not spurn the 20 upright, nor take hold of the hand of the wicked.
21 Till he fill thy mouth with laughing, and thy lips with rejoicing.	עַד-יִמְלֵא שִׁמּוֹךְ פִּיךָ וְשִׂפְתֶיךָ תְרוֹנָה	21 While he fills thy mouth with 21 laughter, and thy lips with rejoicing,
22 They that hate thee shall be clothed with shame ; and the dwelling place of the wicked shall come to nought.	שִׂנְאֶיךָ יִלְבָּשׁוּ-בִשְׁמָה וְאֶחָל רְשָׁעִים אֵינֶינִי	22 they that hate thee shall be 22 clothed with shame : but the habitation of the wicked, — it comes to naught.
CHAP. IX.	CHAP. IX.	CHAP. IX.
THEN Job answered and said,	וַיַּעַן יוֹב וַיֹּאמֶר :	8 THEN answered Job, and 1 said :
2 I know <i>it is</i> so of a truth : but how should man be just with God ?	אֲדָעִים יִרְצֵנִי כִּי-יָדָע וַיִּחַי-יִצְדָק אִישׁ גָּדֹל :	2 Of a truth, I know that it is so ; 2 for how can man be just with God ?
3 If he will contend with him, he cannot answer him one of a thousand.	אִם-יִתְּנֵנִי לִרְיֵב טָמִיד לֹא יִגְדָּלִי אִתּוֹ מִיָּד-אַלְפֵהוּ :	3 If he should desire to contend 3 with him, he could not answer him, for one of a thousand.
4 <i>He is</i> wise in heart, and mighty in strength : who hath hardened <i>himself</i> against him, and hath prospered ?	חָכָם לִבָּב וְאַמִּיץ כֹּחַ מִי-תִקְשֶׁהוּ אֵלָיו וְיִשְׁלָם :	4 Wise in heart, and strong in 4 power ! who withstands him and is secure ?
5 Which removeth the mountains, and they know not : which overturneth them in his anger ;	הַמַּעֲרִיק הָרִים וְלֹא יָדְעִי אֲשֶׁר הִפְקֵם בְּאַף :	5 He that removeth mountains, 5 ere they are aware ; who overturneth them in his anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble ;	הַמַּעֲרִיז אֶרֶץ מִמְקוֹמָהּ וְעַמֻּדֶיהָ יִתְפַּלְּטֻן :	6 He that makes the earth to 6 tremble from its place ; and the pillars thereof are shaken.
7 Which commandeth the sun, and it riseth not ; and scaleth up the stars ;	הַמֹּאמֵר לְהָרֵם וְלֹא יִזְרָח וְהַמַּעֲלֶה כּוֹכָבִים בְּתִתָּם :	7 He that bids the sun, and it 7 shineth not, and scaleth up the stars ;
	V. 20. בנ"א בעייר V. 21. ח' במקום א' בנ"א יחתום V. 7.	

V. 3. { If He were pleased to contend with him,  
he could not answer Him

V. 7. 'shineth': riseth

V. 20. *Take hold of the hand*: as in Is. 42 : 6 ; Ps. 73 : 23.

V. 21. יָדָע, (Lex. C, 1), as in I : 18.

Ch. IX. v. 3. יִתְּנֵנִי, expresses *active volition*, as in 13 : 3.

V. 5. לֹא יָדְעִי: Gesenius (Thes. II. p. 570), *non animadverti dicuntur ea, quæ tam inopinato et subito fiunt, ut jam facta sint, antequam animum ad ea advertas.* (Man. Lex. B,

1, a). Tyndale: *or ever they be aware*; so Coverdale, Cranmer, Bishops. This fine expression of the Hebrew conception, was first lost to the English reader in the Genevan version.

V. 7. יִזְרָח: in its strict etym. signification (*spargere radios*), as in 2 K. 3 : 22. So Hirzel: *und sie strahlt nicht (mehr)*; וְיִזְרָח steht nicht bloss vom *Aufgange der Sonne*, sondern auch vom Erglänzen des Lichtes überhaupt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;	נִפְתָּה שָׁמַיִם לְבַדּוֹ וְיָרַח עַל-הַתְּהוֹמוֹת;	8 He spread out the heavens, 8 alone, and treads upon the heights of the sea.
9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;	עָשָׂה אֶשׁ קַסִּיל וְהִיָּח וְחֻבְרֵי הַמִּזְרָה;	9 He made the Bear, Orion, and 9 the Pleiads, and the secret chambers of the South.
10 Which doeth great things past finding out; yea, and wonders without number.	עָשָׂה גְדוּלוֹת עֲרָאֵין תִּקְרָה וְנִפְלְאוֹת עֲרָאֵין מִסְפָּר;	10 He doeth great things, beyond 10 searching out, and wonders, without number.
11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.	הֵן בָּהֶלֶךְ עָלַי וְלֹא אֶרְאֶה וְהִתְהַלֵּךְ וְלֹא-אֶדְבָּקֵן לוֹ;	11 Lo, he goes by me, but I 11 see him not; he passes along, but I do not perceive him.
12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?	הֵן יִקְחֶהוּ מִי וְשִׁירֵבֵנִי מִי-יֹאמַר אֵלָיו מַה-תַּעֲשֶׂה;	12 Lo, he seizes the prey; who 12 shall hinder him? who will say to him: What doest thou?
13 If God will not withdraw his anger, the proud helpers do stoop under him.	אֵלֹהִים לֹא-יִשְׁרֹב אָפִי תִּתְהַלֵּךְ שְׂתֵהוּ נִזְוֵי רָחֹב;	13 God will not turn away his 13 anger; proud helpers bow beneath it.
14 How much less shall I answer him, and choose out my words to reason with him?	אֵהוּ כִּי-אֶלְכֵנִי אֶעֱנֶה אֶבְחַרָה דְּבָרֵי עֲשׂוֹ;	14 Should I then answer him?— 14 choose out my words against him?
15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.	אִשֶּׁר אִם-אֲדַקְדָּקִי לֹא אֶעֱנֶה לְמִשְׁפָּטִי אֶתְהַלֵּךְ;	15 Whom, though I be righteous, 15 I would not answer; I would make supplication to my judge.
16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.	אִם-קָרָאתִי וַיַּעֲנֵנִי לֹא אֶאֱמִין כִּי-הִשְׁמָעֵן קוֹלִי;	16 If I called, and he answered 16 me, I would not believe that he listened to my voice.
17 For he breaketh me with a tempest, and multiplieth my wounds without cause.	אֲשִׁיר-בִּשְׂדֵּהָהּ וַיִּשְׁוֹנֵנִי וַיַּחֲדֶשֶׁהָ בְּצָדֵי הַחֵב;	17 For he dashes me in pieces 17 with a tempest, and multiplies my wounds without cause.
	V. 8. בנ"א ודרך V. 13. החתיו ק'	V. 9. בנ"א תימן V. 14. בנ"א בדגש

V. 8. 'spread out': bows

V. 11. 'goes by': assaults

V. 17. 'For': He that | 'dashes me in pieces': assaults me

V. 11. *Goes by me* (כָּל as in Lex. 3); so Ewald: Da zieht mir vorbei; Heiligstedt: En præterit me; Vaihinger: Er fährt an mir vorbei; Schlottmann: Er fährt vorüber an mir; so Hirzel, and others. Gesenius (Lex. קָבַר, 5, b), *he rushes upon* (or *assails*) *me*; but the other sense better suits the connection.

V. 13. רָחֹב, in its etym. signification. Heiligstedt: *Sub eo incurvant se, ei succumbunt adjuutores ferociae, adjuutores feroces i. e. ii, qui suo robore et potentia freti et inflati alios, qui Deo repugnant, adjuvare conantur.* Its special application to Egypt (adopted by many here), is not suited to this connection. Hirzel's objection to the former, that there is nothing to show *what* helpers are meant, is obviated by the questions

in the previous verse. Any such are meant, as presumptuously interpose between him and the object of his displeasure.

V. 14. Umbreit: Und ich sollte Red' ihm stehen? Ewald: Wie nun sollt' ich ihm erwiedern?—גָּם: prop. the constr. *prægn.*—(to contend) *with* = against.

V. 15. אִם *concessive*, with the *Perf.*, Lex. 4, 2.—מִשְׁפָּטִי; not *my assailant* (Gesenius, Lex.), *is qui mecum litigat* (Heiligstedt), which has very little point; but, *him that judgeth me*. So De Wette, Hirzel, Vaihinger and others. Umbreit has well expressed the meaning: I would not contend with God as an adversary; but would recognize him as my judge and humbly entreat him to declare my innocence.

V. 17. אֲשִׁיר in the sense of *for* = *נֶאֱמַר* (§ 155. c, c; Lex

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 He will not suffer me to take my breath, but filleth me with bitterness.	לֹא-יִשְׁמְרֵנִי הַחַיִּים וְרוּחִי בִּי יִשְׁבְּלֵנִי בְּקִרְבִּים:	18 He will not suffer me to re- 18 cover my breath; but fills me with bitter plagues.
19 If <i>I speak</i> of strength, lo, <i>he is strong</i> : and if of judgment, who shall set me a time to <i>plead</i> ?	אִם-יִלְנֶם אֶפְרִיחַ הַחַיִּים וְאִם-לִפְדּוּשִׁים בִּי וְרוּחִי:	19 If it be of might, lo he is the 19 Strong! and if of right, who will ap- point me a time?
20 If I justify myself, mine own mouth shall condemn me: <i>If I say</i> , I am perfect, it shall also prove me perverse.	אִם-אֶצְדֵּק בִּי בְרִשְׁתִּי הֵם אֵלֵי וּנְדַחְתִּי:	20 Though I were righteous, my 20 own mouth would con- demn me; if I were perfect, he would show me perverse.
21 <i>Though I were perfect</i> , yet would I not know my soul: I would despise my life.	כִּם אֵלֵי לֹא-אֶדְעַי וְנַפְשִׁי אֶקְדָּשׁ חַיִּי:	21 Though perfect, I should take 21 no thought for myself, nor should I value my life.
22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.	אֶחָד-הֵיאָה עֲלֵיכֶם אֶמְלִי הֵם וְרָשָׁע הֵיאָה דֹּחֵה:	22 It is all the same; therefore I 22 say,— he consumes the righteous and the wicked.
23 If the scourge slay suddenly, he will laugh at the trial of the innocent.	אִם-יִשּׁוּט וְיָמִית פֶּהֶאֱס לִפְסָה וְהֵאֱס יִלְלָנִי:	23 When the scourge shall sud- 23 denly destroy, he mocks at the distress of the innocent.
24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, <i>and who is he</i> ?	אֶרֶץ וְהָאָה בְּיַד-רָשָׁע פְּנֵי-שֹׁפְטֵיהֶּה יִכְסֶּה אִם-לֹא אֵפֹה מִיִּהְיָה:	24 The earth is given into the 24 hand of the wicked; the face of its judges he veils; if not, who then is it?
	V. 18. כִּם בְּחַדִּים. V. 22. כִּם בְּקִרְבִּים. V. 23. כִּם נִקְרִים.	

V. 19. { If it be of the might of the strong:—Lo, here am I;  
{ and if of right:—Who will appoint me a time?

B, 3, *extr.*). If taken as a relative, referring to the subject of the last clause, (Hirzel: geht auf das Subject in יִאֲזִין), the general sense is the same.—יִאֲזִין; clearly the same as the Aram. יִאֲזִין and יִאֲזִין, *terere, conterere*. The comparison with יִאֲזִין (Umbreit, Ewald), has far less probability.

V. 18. בִּי, after a negative, *but* on the contrary (= sondern); § 155, e, d, Lex. B, 3, a.

V. 19. The general sense of vv. 19–21 is well expressed by Schnurrer (Diss. philol.-crit. p. 243); sensus hujus loci hic est: quocunque modo rem aggrediari, sive vi sive jure, vincere Deum in mea causa frustra conabor.—יִ, in the sense of *belonging* or *pertaining to*; if it depends on might &c. The remainder of the verse I take in the simple and natural construction given in the text. So, in the main point, it is expressed by Schlottmann: Kommt es auf Kraft an: sieh da den Gewaltigen! oder auf Recht: wer will ihn vorladen! The separation, as he remarks, of בִּי from אֶפְרִיחַ is not contrary to the accents; for these also connect the latter with הַחַיִּים. The construction adopted by most of the recent translators (which regards the

last clause of each member as language ascribed to God), is given with much spirit by Ewald:

Gilt's des Starken Kraft?—"sieh da!"

oder gilt es Recht?—"wer wird mich fordern?"

V. 21. *Though &c.* Of the other possible combinations of these words, the one now adopted by many after Schnurrer's suggestion (Diss. philol.-crit. p. 245), seems the only admissible one in the connection, viz. (v. 21) Insons ego sum—non curo me—odi vitam meam. (v. 22) Perinde est, hinc dico: insontes una cum improbis (Deus) absumit. But though grammatically correct, it does not connect well with the preceding course of thought, nor make a happy transition to the following one. As expressed in the text, it forms a proper close of the thought.

V. 22. אֶחָד הֵיאָה, *it is one and the same thing*. There is no need of supposing an *ellipsis* (of בִּיהָ e. g., *there is one measure for all*), as suggested by Hirzel, after the explanation of the *Targum*.

V. 24. אֶפֹּה, is connected by Gesenius (Lex. b), with the preceding negative; but by the accents, more properly, with



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 Now my days are swifter than a post: they flee away, they see no good.	וְהָיָה כְּפִי כְּרֹגֶל כְּרָחִי לֹא-רָאִי טוֹבָה:	כח My days are swifter than a 25 runner; they are fled, and have seen no good.
26 They are passed away as the swift ships: as the eagle that hasteth to the prey.	הִקְדַּם כְּסִיפֵי אֲבִי לְנֶשֶׁר רָעִשׁ עַל-אֲבָיו:	26 They have passed by, like the 26 reed-skiffs; as the eagle darts upon the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;	אֶבְשֹׁתִי אֶשְׁכַּח שְׁחִי אֶשְׂבֵּחַ עֵץ וְאֶבְלִינָה:	27 If I say: I will forget my 27 complaining, I will change my aspect, and be joyous:
28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.	וְנִרְחִי כָּל-עֲשָׂכָאִי וְיָדַעְתִּי כִּי-לֹא הִנָּקִי:	28 then I shudder at all my woes; 28 I know thou wilt not declare me innocent.
29 If I be wicked, why then labour I in vain?	אֲנִי אֲרָגֵם לָמָּה-חָזָה הַכֹּל אֵינִי:	29 I, I am accounted guilty; 29 why then should I weary myself in vain!
30 If I wash myself with snow water, and make my hands never so clean;	אֶסְחִי-הַחֲמָצִיץ בְּסִי-שֶׁלֶג וְהַיָּדַיִם בְּסִי-בָּרִי:	30 Though I wash myself in 30 snow-water, and cleanse my hands with lye;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.	אִי בְשִׁמְתִּי תִסְבְּלֵנִי וְהַעֲבֹיִי טִלְמָדָי:	31 then, thou wilt plunge me 31 into the pit, and my clothes would abhor me.
32 For <i>he is</i> not a man, as I am, <i>that</i> I should answer him, and we should come together in judgment.	כִּי-לֹא-אִישׁ כְּמוֹנִי אֲנִי נִכְוֹא יוֹדֵעִי בַּמִּשְׁפָּט:	32 For he is not man, like me, 32 that I should answer him; that we should enter into judgment together.
33 Neither is there any daysman betwixt us, <i>that</i> might lay his hand upon us both.	לֹא בִשְׂפִיטָנִי בִּזְמַנִּי יָשִׁית יָדוֹ עַל-שְׁפָטֵינוּ:	33 There is no arbiter between 33 us, that might lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear terrify me:	וְסֵבֵר בְּסִבְלִי מִבְּנִי וְאַחֲזֵהוּ אֶל-תִּקְבָּעָתִי:	34 Let him turn away his rod 34 from me, that the dread of him may not overawe me:
35 <i>Then</i> would I speak, and not fear him; but <i>it is</i> not so with me.	אֶדְבַּר וְלֹא אִירָאֵהוּ כִּי-לֹא-בֵן אֲנִי נֶשְׁכָּר:	כה I will speak, and will not be 35 afraid of him; for not so am I, in myself.
	V. 30. בְּסִי ק' בְּסִי V. 31. בְּסִי שְׁלֵמָה	V. 34. ט' רַחֲמֵי

V. 26. like robber-ships (V. R.)

V. 27. 'be joyous': look cheerful

V. 30. 'snow-water': snow (V. R.)

the following interrogative,—*now who* = *who then*. So Ewald: Wenn nicht,—nun *wer* ist's denn? Heiligstedt: interrogationem vividiorum reddit; כִּי אֲנִי *quis quæso?* quisnam? This the *accentuation* requires here (though not, indeed, where the same form occurs in Gen. 24:25); and Olshausen is, therefore, mistaken in saying, that it is *durch die Accentsetzung* im A. T. durchweg widerlegt.

V. 29. אֲנִי, emphatic; I am singled out to be treated as the guilty one.—*Am accounted guilty*: such is the force of

the *Imperf.* here, expressing a continued state or condition; lit. *I shall be guilty*, i. e. shall be held to be so. Vaibinger: Ich, ich soll schuldig sein. Schlottmann, in the same sense: Ich bin einmal verdammt! So Hirzel: Ich bin nun einmal dazu verurtheilt.

V. 35, 2d member. This is well expressed and explained by Hirzel: *Denn nicht also* (d. h. wie einem der sich vor ihm fürchten müsste im Bewusstsein seiner Schuld), *bin ich bei mir* (d. h. sieht es bei mir, in meinem Inneren, aus).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. X.	CHAP. X.	CHAP. X.
My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.	נַפְשִׁי בָּחַל אֶמְצָא עָלַי כִּימִי אֶרְבֶּחַ בְּכַף נַפְשִׁי:	8 My soul is weary of my 1 life; I will give free course to my complaint; I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.	אֶמַּר אֶל־אֱלֹהִים אֶל־תִּשְׁפֹּטֵנִי הוֹדִיעֵנִי עַל־מַחְלֹרֶתִי:	2 I will say unto God, do not 2 hold me guilty; show me, wherefore thou con- tendest with me.
3 <i>Is it</i> good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?	הַטֵּיב לָךְ יְיָ־תִשְׁפֹּט כִּי הָרַסְתָּ וְגִידָה כַּפְיךָ וְעַל־צִנְחָה רַשָּׁעִים הוֹפֵתָ:	3 Does it seem good to thee, 3 that thou shouldest op- press, shouldest condemn the work of thy hands, and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or seest thou as man seeth?	הֲיֵינִי בָּסָר לָךְ אִם־יִרְאֶה אוֹת אֵינֶשׁ הִרְאָה:	4 Hast thou eyes of flesh, 4 or seest thou as man seeth?
5 <i>Are</i> thy days as the days of man? <i>are</i> thy years as man's days,	הֲיָמֶיךָ אֵינֶשׁ יָמֶיךָ אִם־שָׁנֶיךָ כְּיָמֵי גִבּוֹר:	5 Are thy days as man's days, 5 or are thy years as the days of a man?
6 That thou inquirest after mine iniquity, and searchest after my sin?	כִּי־תִבְקֹשׁ לְעֹנִי וְלִמְצָאֹתִי הַחַוְסִי:	6 That thou shouldst seek after 6 my iniquity, and shouldst search for my sin;
7 Thou knowest that I am not wicked; and <i>there is</i> none that can deliver out of thine hand.	עַל־דַּבְּרֶךָ כִּי־לֹא אֲרָשִׁי וְאֵין מַלְּךְ מִיָּדִי:	7 though thou knowest I am 7 not wicked, and none can deliver from thy hand.
8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.	יָדֶיךָ גָּבַדּוּנִי וַתַּשְׁכֵּינִי בְּתָר סָבִיב וְתַבֵּלֵנִי:	8 Thy hands have fashioned 8 me, and made me, in every part; and yet thou dost destroy me!
9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?	זָכְרָהּ כִּי־בָרַתָּךְ אֲשִׁיתִי וְאֶל־אֶפֶר תַּשְׁיֵבֵנִי:	9 Remember now, that thou 9 hast formed me, as with clay; and wilt thou bring me to dust again?

V. 3. Is it a pleasure to thee; or, Is it seemly for thee

'shine upon': favor

Ch. X. v. 1. Lit. *I will let loose within me my complaint*, i. e. will not restrain it within myself, but give it utterance; בָּל, as in 30:16, comp. Lex. 3, c. Heiligstedt, not so well: *super me*, i. e. ita, ut querela mea me superet. Hirzel, better: *ich will sie bei mir loslassen, sich frei ergießen lassen*.

V. 7. עַל, Gesenius, Lex. A, 1, b, δ.

V. 8. יָדֶיךָ סָבִיב: *all around*, on every side, = in every

part.—וְתַבֵּלֵנִי; the *Vav. cons.* denoting here succession of time. Hirzel: *und nun, nachdem du mich mit solchem Fleisse gebildet hast, willst du mich verderben!* Heiligstedt: *et nunc, postquam tanta diligentia et cura me formasti, me des!* The effect of the *Vav* is adversative.

V. 9. כִּי: בְּחָמֶר, § 118, Rem. c; *art.* designating the common and well known material for moulding. Schlottmann: *Gedenke, dass wie aus Thon du mich gemacht*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Hast thou not poured me out as milk, and curdled me like cheese?	הֲלֹא בָחֵלֵב הִסְרֵנִי וְכִגְלֵנִי כַּחֲמִצָּה:	10 Didst thou not make me flow 10 as milk, and thicken like the curd;—
11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.	עָרַב וְקָשָׁר מִלֶּבְשִׁי וּבְחִצְמוֹתַי אֲגִידִים הִתְקַדְּדִי:	11 clothe me with skin and 11 flesh, with bones and sinews inter- weave me?
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.	חַיִּים וְחֶסֶד נָתַתָּה לִּי וְאַחֲרָיִךְ שָׁמְרָה רוּחִי:	12 Life and favor thou hast 12 granted me, and thy providence has pre- served my spirit.
13 And these things hast thou hid in thine heart: I know that this is with thee.	אֲמָלִיךָ מְצֹנֶת בְּלִבְךָ יָדַעְתִּי כִּי־עִמָּךְ הִנֵּה:	13 Yet these things thou didst 13 hide in thy heart; I know that this was in thy mind.
14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.	אִם־חָטָאתִי וְשָׁחַתְתָּנִי וְלֹא תִקְדֵּשֶׁנִּי:	14 If I sin, thou observest me, 14 and wilt not absolve me from my guilt.
15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;	אִם־רָשָׁעִי אֶלְמִי לִי וְאִנִּיקְתִּי לֹא־אֶשָּׂא רֹאשִׁי כִּבְיָהּ כְּלֵן וְרָחַם עָנִי:	15 If I am wicked, woe unto me! 15 and if righteous, I may not lift my head,— filled with shame, and the sight of my misery!
16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.	וְרִנָּה כַּפִּיחַל הַיְּהוּנִי וְהִשֵּׁב תִּהְיֶה־לִּי:	16 If it lift itself up, thou dost 16 hunt me, like the lion, and show again thy wondrous power upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.	תַּחֲנִיט עֲדֻרָּה וְנִקְרָה וּבְרֵב מִשְׁפָּדֶיךָ עֲמִדִי הַלִּיפּוֹת וְהִלָּחֵם עָמָדִי:	17 Thou renewest thy witnesses 17 against me, and increasest thy displeasure towards me,— with host succeeding host against me.

V. 10. וּבְחִצְמוֹתַי.

V. 13. 'hide': lay up

V. 12. עֲשִׂיתָהּ: as the *zeugma* cannot be retained here, the sense must be expressed by a verb suited to both objects.

V. 13. נִגְמָה: Lex. 2, c.

V. 15, last clause. In this difficult combination, רָחַם may be regarded as *Inf. constr.* (comp. § 75, *Remarks*, 17), construed as a second limitation of the *Adj.* (§ 112, 2),—*and with seeing*\*. If we regard it as the *constr.* of רָחַם (as suggested by Schultens, *satiatus et videns*, i. e. *experiens*, and approved by Gesenius, Heiligstedt, Schlottmann and others), the general sense is the same. *Therefore behold thou* (Rosemüller, Böttcher) though grammatically easiest, interrupts the course of thought.

\* This, I find, has already been proposed by Böttcher, *Proben alttestamentlicher Schrifterklärung*, S. 22. I think him mistaken, however, in confining קָלֵן to its active sense: *Satt der Schmach* (von Freunden und Bekannten). It was the sense of *shame*, and of personal *dishonor*, caused by the sight of his miseries viewed as evidences of God's displeasure, that would not allow him to lift up the head. It does not appear, that the reproaches of his friends had any such effect upon him.

V. 16. וְרִנָּה: there can hardly be a doubt of its reference (as construed in all recent versions), to רָאשֵׁי, as proudly raised in conscious innocence. Junius & Tremellius: *Quum attollit sese*, nimirum caput meum; and so Cocceius: *et erigeretur*, scil. caput meum. The older view (Mercier and others), referring it to עָנִי, *effertur*, or *effert sese*, does not suit the connection.—Second member; הִשֵּׁב, § 142, 3, b. Hirzel: und auf's Neue deine Wunderkraft an mir beweisen; Schlottmann: zeigt wieder deine Wundermacht an mir.—The shortened form of the *Impf.* (vv. 16, 17), in a conditional clause, as in § 128, 2, c.

V. 17. נִקְרָה: Strictly, over against me, confronting me Ewald: *führest neue Zeugen wider mich*; Schlottmann: *du erneuerst gegen mich deine Zeugen*; Heiligstedt: *coram me*, i. e. *mihi ex adverso* = *adversus*, *contra me*.—Third member; lit. *with changes and a host* (the *adverb. accus.*); by *Hendiadys*, with alternating hosts = with host succeeding host. The *Hendiadys* can seldom be expressed in English, and an equivalent phrase must be used.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!	וְלָמָּה מָרַחֵם הוֹצֵאתִי אֵינִי וְעֵינִי לֹא-רָאוּנִי:	18 Why then didst thou bring 18 me forth from the womb? I should have died, and no eye would have seen me.
19 I should have been as though I had not been; I should have been carried from the womb to the grave.	כִּי-אִשֶּׁר לֹא-חַיִּיתִי אֶחָדָה לִבְדִּי לִקְבֹּר אוֹכֵל:	19 I should be, as if I had not 19 been;— should have been borne from the womb to the grave.
20 <i>Are not my days few?</i> cease <i>then</i> , and let me alone, that I may take comfort a little,	הֲלֹא-יָצֵעַ יְמֵי וְיָחַל וְיָשִׁיר לִפְנֵי וְאֶבְלֶינָה אֶעֱבֹר:	= Are not my days few? Let 20 him forbear! let him withdraw from me, that I may rejoice a little while:
21 Before I go <i>whence</i> I shall not return, <i>even</i> to the land of darkness and the shadow of death;	בְּמָוֶם אֵלֶּה וְלֹא אֶשׁוּב אֶל-אֶרֶץ תְּשֻׁה וְצִלְמוֹת:	21 before I shall go, and not re- 21 turn; to the land of darkness and of death-shade;
32 A land of darkness, as darkness <i>itself</i> ; and of the shadow of death, without any order, and <i>where</i> the light is as darkness.	אֶרֶץ כְּהֵמָּה: כְּמֹוֹ-אֶפֶס צִלְמוֹת וְלֹא-סִדְרִים וְתִפְעַל כְּמֹוֹ-אֶפֶס:	22 a land of gloom like the thick 22 darkness, of death-shade, without order; and the light is as thick dark- ness.
CHAP. XI.	CHAP. XI.	CHAP. XI.
THEN answered Zophar the Naamathite, and said,	וַיַּעַן צֹפָר הַנַּאֲמָתִי וַיֹּאמֶר:	8 THEN answered Zophar, 1 the Naamathite, and said:
2 Should not the multitude of words be answered? and should a man full of talk be justified?	וְתִכַּב הַדְּבָרִים לֹא יִבְרָא וְאִם-אִישׁ שָׂפָתָם יִדְבָּק:	2 Shall the multitude of 2 words not be answered? or shall a man of talk be accounted right?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?	בְּמִיָּה דְבָרִים יִחַרְשׁוּ וְתִלְלֵג וְצִוּ מִכֶּלֶם:	3 shall thy boastings put men 3 to silence, that thou mayest mock, and none make thee ashamed;
4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.	וְתֹאמַר זֶה לִפְנֵי יְהוָה כִּי-יִבְרָא:	4 and say: My doctrine is pure, 4 and I am clean in thy sight?
5 But Oh that God would speak, and open his lips against thee;	וְאֵלֶּם כִּי-יִפְתֹּן אֱלֹהִים בְּפִי וְיִפְתָּח שִׁפְתָּיו כַּמִּוֶּה:	5 But, would that God would 5 speak, and open his lips against thee;—
6 And that he would shew thee the secrets of wisdom, that <i>they are</i> double to that which is!	וְיִגְדִּלְךָ מִסְּתֵרוֹת הַחֵכֶּמָה כִּי-רַב־מִלְּמֹוּ לְהוֹשִׁיעָה:	6 and would show thee the 6 secrets of wisdom, how manifold is understand- ing;
	V. 18. בנ"א הצאתי. V. 20. יחל ק' ויחל. ib. בנ"א מכלים V. 3. רפה ישיה ק'.	

V. 20. Forbear then (V. R.)

withdraw from me (V. R.)

V. 6. how far they exceed comprehension

V. 20. *Let him forbear*: according to the *Chethibh*. This delicate turn is sacrificed, in the *Qeri*, to preserve a tame uniformity.—וְיָשִׁיר מִמֶּנִּי; *let him put (away) from me*,—the verb used absolutely; comp. 4 : 20, 7 : 19. Ewald: eigentlich: *seine Aufmerksamkeit von jem. abwenden*.—וְיִפְתָּח; the fem. as neut. and imperis.

Ch. XI. v. 5. מִי יִחַל the optative form, § 136, 1, b.

V. 6. *How manifold is understanding*. This is the proper sense of these words, taken in their simplest construction; lit. *quod (sunt) complicationes intelligentiæ* (§, § 115, 2), *that understanding is manifold*. The first and second members thus correspond, and express the sentiment: wisdom and

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
Know therefore that God exacteth of thee <i>less</i> than thine iniquity <i>deserveth</i> .	וְלֹמַד כִּי-יִשָּׂא לָךְ אֱלֹהִים בְּעִנְיָהּ:	then shalt thou know, that God remembers not all thy guilt against thee.
7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?	הֲתִקְרָא אֱלֹהִים הַתְּבַא אִם עֲדַתְהֶמְלִיחַ עֲדַת הַתְּבַא:	7 Canst thou find out the deep things of God, or find out the Almighty, to perfection?
8 <i>It is</i> as high as heaven; what canst thou do? deeper than hell; what canst thou know?	גָּבְהִי שָׁמַיִם מִהַרְפֶּלֶס נִשְׁאָלָה מִשְׁאֹל בְּרִחְתָּקִי:	8 It is high as heaven; what canst thou do? deeper than the under-world; what canst thou know?
9 The measure thereof <i>is</i> longer than the earth, and broader than the sea.	אֲרָכָה מֵאֶרֶץ מִדָּה וְרָחֶבָה מִיָּם:	9 Longer than the earth, in its measure, and broader than the sea!
10 If he cut off, and shut up, or gather together, then who can hinder him?	אִם-יִקְלָה וְיִסְגֵּר וְיִקְהַל וְיִקְרַב:	10 If he pass by, and shall apprehend, and call an assembly, who will answer him?
11 For he knoweth vain men: he seeth wickedness also; will he not then consider <i>it</i> ?	כִּי-יָדָע יָבֵט מְהִינָא וְיִבְרָא-אֵל וְלֹא יִבְחָן:	11 For he, he knows evil men; and sees iniquity, when he seems not to regard it.
12 For vain man would be wise, though man be born <i>like</i> a wild ass's colt.	וְאִישׁ גָּבוֹב וְלֵבָב וְעֵרִי פֶרָא אָרָם יִנָּגֵד:	12 But vain man is void of understanding; a foal of the wild-ass, is man from his birth.

V. 7. or reach the perfection of the Almighty

V. 12. 'vain': empty.

understanding have depths and intricacies, which, if fully declared, would show how little we comprehend of God and of his government.—Another construction (of which the sense is given in the margin), makes *הַתְּבַא* *predicate*, the subject being a pronoun referring to the preceding words. So Heiligstedt: *quomodo ea sint duplum intelligentiā*; Hirzel: *wie (nämlich) das Doppelte an Einsicht sie seien*, d. h. wie sie deine Einsicht um das Doppelte übersteigen. But *הַתְּבַא* properly stands in the same relation as *הַתְּבַא*, viz. wisdom and understanding *in the abstract*; not *thy* understanding (*Heil. & Hirz.*), nor *God's* understanding (Gesenius: *nam complicationes sunt sapientiæ ejus*, i. e. Dei sapientia est complicata, cet.). Still less happily, Ewald: *wie sie nämlich doppelt*, noch einmal so stark sei *an bester Einsicht*; and Schlottmann: denn da ist doppelte Einsicht (wörtl. Doppeltes an Einsicht); d. h. die göttliche Weisheit ist immer zwiefach so gross, als auch der weiseste Mensch es ahndet.—Third member; *וְיָדַע*, § 130, 1, a.—*Remembers not* &c.: lit. *forgets for thee* (a part) of thy guilt.

V. 7, 2d member: the *parallelism*, both of the thought and expression, favors the division made by the *accentuation*; viz. or, to perfection, find out the Almighty,—i. e. to a perfect comprehension of him.

V. 8, 1st clause; prop. an exclamation: *Heights of heaven!* i. e. such is that which thou wouldst search out. So Hirzel: *גָּבְהִי שָׁמַיִם* ist *cas. absol.*, und als Anruf zu fassen. The

sense is the same, however, if taken as the *abstract* used for the *adjective* (§ 106, *Rem.* 1, 2d ¶), as by Schlottmann: *Heights of heaven* (is it).—The *fem. adj.*, in this and the following verse is most naturally construed as *neuter*, referring to the thing sought, or to be searched out: *deep* (is it).

V. 10. *Pass by*; so Vaihinger: wenn er vorüberfähret; and Schlottmann: fährt er vorüber.—*וְיִסְגֵּר*, to shut up (in prison), or deliver over (to an officer), means here to apprehend, to put under arrest for trial.—*Will answer him* (Lex. *נִיב*, Hiph. 4, b), is the sense required here, as in 13: 22.

V. 11. *וְיִבְחָן*; in its proper sense, to show himself attentive, to seem to take note of. Its subject is most naturally that of the preceding verb. So Hirzel and Heiligstedt (but in another sense, viz. without attentively regarding it): *nec animus ad id attendit*; und er (Gott) merkt nicht darauf, d. h. braucht nicht erst darauf aufmerksam zu sein, hat nicht nöthig, die Menschen lange zu beobachten, um zu wissen, ob sie etwa im Geheimen sündigen. As either makes a good sense, it is unnecessary to assume here an expression of the indeterminate 3d pers. (when no one perceives it; or, when no one is aware, viz. of his seeing it); or to regard this as a relative-clause, as Schlottmann: und den Unverständigen.

V. 12. *וְלֵבָב*. Its position, and the accentuation, require that it should be taken with *אִישׁ*, as a part of the subject; so Olshausen (Hirzel's *Hiob*, 2<sup>te</sup> Aufl.).—*וְלֵבָב*: is without heart (understanding). This signification (objected to by Hirzel), is

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 If thou prepare thine heart, and stretch out thine hands toward him;	אִם-אַתָּה תְּכַנְּנָה לְבָבְךָ וּתְשָׂטֵחַ אֲלֵיךָ כַּפַּיִךְ:	13 And thou, if thou direct 13 thy heart, and spread forth thy hands, unto him;—
14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.	אִם-בְּיָדְךָ חַטָּאת וְאֵל-בִּשְׁכָנְךָ בְּאֶהְלֶיךָ זָלָה:	14 if iniquity is in thy hand, put 14 it far away, and let not wrong abide in thy dwellings;—
15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:	כִּי-אָז תִּשָּׂא פָנֶיךָ כִּשְׁמוֹ וְהָיִיתָ יָצִיד וְלֹא תִירָא:	15 surely, then shalt thou lift 15 thy face without spot, and be steadfast, and shalt not fear.
16 Because thou shalt forget thy misery, and remember it as waters that pass away;	כִּי-אַתָּה תִשְׁכַּח חֲסָדְךָ כְּמַיִם שֶׁעָלָה וְתִזְכָּר:	16 For thou shalt forget sorrow; 16 as waters passed away, shalt thou remember it.
17 And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.	וְיִשְׁתַּבֵּחַ חַיֵּיךָ כְּקֶדֶם הַיּוֹם וְאֶתְּהִי כְּקֶדֶם הַבֹּקֶר:	17 And brighter than noon-day, 17 shall life arise; the darkness shall become as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.	וְהָיִיתָ בְּיָמֶיךָ כַּיָּשׁ וְהָיִיתָ לְבַשָּׁת חֲסִידִים:	18 Then wilt thou trust, because 18 there is hope; yea, thou wilt search, and lie down without fear.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.	וְהָיִיתָ נֹחַת וְאֵין מִתְרַיֵּד וְהָיִינוּ כְּפָנֶיךָ כְּרִמִּים:	19 Thou shalt repose, and none 19 make thee afraid; yea, many shall make their court to thee.

V. 15. מִיָּצִיד בְּלִי דָגִשׁ

V. 13. prepare thy heart; or, firmly set thy heart

V. 17. should darkness come, it shall be as the dawn

V. 14. (V. R.) dwelling

established by the Arabic usage adduced by Gesenius (Thes. & Lex.), and is required by the connection.

Another view is taken of this verse. E. g. Hirzel: *der Hohlkopf selbst wird (oder würde) dann verständig; der wilde Esel muss (oder müsste) zum Menschen werden*; Ewald: so wird leicht ein leerer Mann gelehrt, ein wilder Esel neu als Mensch geboren! Heiligstedt: *vir cævus (stupidus) cordatus (prudens) fit, et asellus silvester homo nascitur*, (homo fit, humanus fit). But this is a forced construction of the 2d member; and this verse cannot be taken (as by Heiligstedt) for the *apodosis* to the conditional clause in v. 10, which is obviously the last clause of that verse.

V. 13. אֲלֵיךָ, in the 2d member, belongs in effect to both (Heiligstedt, Schlottmann). Hirzel, on the contrary, takes אֲלֵיךָ absolutely, as in Ps. 78 : 8. But in favor of the former, is the customary use of the full phrase (Lex. חֲסִידִים, *Hiph.* 3, a & b), as well as the parallel expressions in 5 : 8, 8 : 5.

V. 14. *Dwellings*: or *dwelling*, as in many MSS. and in ancient VSS.

V. 17. *The darkness*: according to the punctuation of the Heb. word in three of De Rossi's MSS. (so the Syr. & Chald.; an ancient Schol. חֲסִידִים, עֵרִיפָה; Vulg. *ad vesperam*) which is preferred by many to the common Masoretic pointing. E. g. Gesenius, Thes. II. p. 1002: *conciinnior etiam erit sententia,*

si eum tribus codd. Rossianis legas nom. חֲסִידִים *caligo; caligo, ut mane erit.* Ewald: die Dunkelheit wird gleich dem Morgen sein. This I regard (with Olshausen) as most naturally referring to Job's present afflictions: (*das jetzige Dunkel wird (hell) wie der Morgen werden.*)—As a verb (the Masor. pointing), it might be the 2d person: *though thou art (or, shouldst be) covered with darkness*; so Gesenius, Lex., Rosenmüller. But it is better to take it (with Heiligstedt) for the 3d fem. used as a neuter: *si tenebrescet (si tenebræ oborientur), erit id ut mane (lengthened Imperf. in a conditional clause, § 128, 1, d).*

V. 18. תְּחַרְחֵץ, from חָרַץ to *dig*, and then to *explore*, to *make search*. So Junius & Tremellius (literally correct, though explained differently): *si perscrutatus fueris, secure cubabis.* Ewald: תְּחַרְחֵץ kann hier nicht von חָרַץ = חֲרִיר erröthen (6 : 20) kommen, da diess keinen zum Zusammenhange passenden Sinn gibt; sondern es ist von חָרַץ in der gerade diesem Buche häufigen Bedeutung *erspähnen*, 3 : 21, 39 : 21, 29. Schlottmann: und spähest nuher—legst sicher dich nieder. So Vaihinger and others.—Gesenius, on the contrary (from חָרַץ to *be red, to blush, to be ashamed*): *and (though now) thou art ashamed, (then) shalt thou lie down in quiet.* But against this conditional sense, is the affirmative use of the corresponding form in the parallel member,—there being no occasion for a different construction of it in the two members



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 But the eyes of the wicked shall fail, and they shall not escape, and their hope <i>shall be as</i> the giving up of the ghost.	וַיִּנָּקוּ רְשָׁעִים תְּהִלָּתָם וְיִנָּקוּ אֲבֵר מִנָּחֶם וְתִקְוָתָם כַּפְתֵּר-נַפְשׁ:	20 But the eyes of the wicked shall waste away; refuge vanishes from them; and their hope, it is the breathing out of life.
CHAP. XII.	CHAP. XII.	CHAP. XII.
AND Job answered and said,	וַיַּעַן יוֹב וַיֹּאמֶר:	8 THEN Job answered and 1 said:
2 No doubt but ye <i>are</i> the people, and wisdom shall die with you.	אֲדֹנָיִם כִּי אֲחִסְדָּם וְיִדְבָּקִים הַחַיִּית הַחֲכָמָה:	2 Of a truth, ye are the people; and with you, wisdom will die!
3 But I have understanding as well as you; I <i>am</i> not inferior to you: yea, who knoweth not such things as these?	גִּדְלִי לֵבָב, כְּמוֹכֶם לֹא-נִפְלֵא אֲבִיר מִכֶּם וְאֶת-מִי-יָדָעִין כְּמוֹ-אַלֹּהִים:	3 I also have understanding, as well as you; I am not inferior to you: and who has not such things as these? 3
4 I am <i>as</i> one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright <i>man</i> is laughed to scorn.	טָחַק לְבִלְתּוֹ, אֶחָדָה קוֹרֵא לְאֱלֹהִים וַיַּעֲנֵהוּ טָהוֹק צָדִיק וְיָשָׁר הַקָּדִים:	4 I am become one, that is a mockery to his friend; who has called upon God, and he answered him; a mockery is the just and the upright! 4
5 He that is ready to slip with <i>his</i> feet <i>is as</i> a lamp despised in the thought of him that is at ease.	לִפְרִיר בִּיז לַעֲשָׂתוֹת טָהוֹן לְכֹפֶן לְמַוְדָּרִי הַקָּל:	5 There is scorn for misfortune, in the thought of the secure, ready for those who waver in their steps. 5
	V. 5. בִּנְ"א בַּזֹּרֶק.	

Schlottmann: und ruhest, ohn' alle Störung. *Repose* answers to the figurative form of the original, which is too literally expressed by Lange: wirst liegen hingestreckt, und niemand schreckt dich auf.—חָלַף כְּנִיָּה; *to smooth the face, to stroke the face*; then (like *mulcere*) *to soothe, to caress, to flatter, to make court to*. Here it is used in this general sense, as in Ps. 45: 12 (com. version too specific: shall entreat thy favor). Und schmeicheln werden Viele dir (Ewald), und Viele suchen deine Gunst (Schlottmann), are too specific; the expression is general, and comprehends both.

V. 20. כַּפְתֵּר-נַפְשׁ; Schlottmann: des Lebens Aushauch. Hirzel: Höchst bedeutsam für Hiob ist Zophar's letztes Wort; der Frevler Hoffnung ist—der Seele Aushauch!

Ch. XII. v. 3. אֶת כִּי (with whom? apud quem? in whose possession?). The expression is more contemptuous, in form, than "who knows not"; implying, who has them not at his command, for use as occasion may require.—*Who has called*: the *Part.* used with reference to past time, § 134, I.

V. 4. So Ewald: Gelächter seinem Freunde muss ich sein; einer der rief zu Gott und fand Erhörung: Gelächter der Ge-

rechte, Fromme!—אַחָדָה; Ewald and others: *muss ich sein*. The *Imperf.* here expresses, rather, what *has come to be*, as the result of antecedent circumstances.

V. 5. *There is scorn* &c. Gesenius, Thes. II. p. 759: *infortunio* (לִפְרִיר a לְ et פִּיר) *contentio iuxta cogitationes securi, ea (contentio) parata est his quorum pedes nutant*. So Ewald: Dem Unglück Achtung nach des Sichern Sinne! Sie wartet auf die, deren Fuss ist wankend; Hirzel: *Dem Unglück . . . eig. (gebührt) Verachtung nach den Gedanken des Glücklichen*; and most of the later translations.—*In the thought*: after the pointing נִשְׁתַּחֲוֶה, in the most accurate MSS. and many EDS.—כְּבֹיִן; "*Part. Niph.* geht auf בִּיז " (Hirzel).—*Lit. for the wavering of foot* (§ 112, 2), for those of wavering feet, whose steps are no longer firm and secure.

Of the construction in which לִפְרִיר is taken as a noun (*lamp, torch*), the only form deserving of attention is: *A torch despised, in the thought of the secure, is he that is ready to waver in his steps*. So Rosenmüller; and also De Wette, formerly. But a torch, in itself, is not a thing despised; and (as Hirzel suggests) the epithet requires some ground for its application. A consumed, or expiring, torch would be pertinent; but a torch despised, is like any thing else that is despised. Moreover, in this construction, כְּבֹיִן is superfluous; and the form

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth <i>abundantly</i> .	וְשֹׁלְמֵי אֹהֲלִים לִשְׁלָרִים וּבְשִׁחוֹת לְמַרְעִיזֵי אֵל לְאַשֶׁר הֵבִיא אֲלֵיהֶם בְּרָדוֹ:	6 Peaceful are the tents of the 6 spoilers, and secure are they that pro- voke God,— he into whose hand God bring- eth.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:	וְאִיִּלִּם שְׂאֵלֶינָא בְּחַיֹּת וְהָרֶקֶת וְדִוְקֵי הַשָּׁמַיִם וְנִגְדֵי־לָהֶם:	7 But ask now the beasts, and 7 they will teach thee; and the birds of heaven, and they will show thee.
8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.	אֹי שֵׁיט לְאֶרֶץ וְהָרֶקֶת וַיִּסְפְּרֵי לָךְ וְגַם הַיָּם:	8 Or speak to the earth, and it 8 will teach thee; and the fishes of the sea will tell it thee.
9 Who knoweth not in all these that the hand of the Lord hath wrought this?	מִי לֹא־יָדַע בְּכָל־אֵלֶּה כִּי יַד־יְהוָה עָשָׂתָה זֹאת:	9 Who knows not, by all these, 9 that the hand of Jehovah does this;
10 In whose hand is the soul of every living thing, and the breath of all mankind.	אֲשֶׁר בְּרָדוֹ נַפְשׁ כָּל־חַי וְרוּחַ כָּל־בְּשָׂר־אָדָם:	10 in whose hand is the breath 10 of all living, and the spirit of all the flesh of man?
	V. 6. לְשׁוֹרְרִים	

V. 6. he who brings God in his hand

V. 9. 'by': among

V. 8. 'speak to': the plant of

Ib. 'Jehovah': God (V. R.) 'does': has made

מִי־יָדַע is without example (Hirzel). De Wette, who followed this construction in the earlier editions of his translation, abandoned it in the third, and adopted the former one: Dem Unglücke Verachtung nach des Sicheren Gedanken, bereit für die mit dem Fusse Wankenden.

V. 6. בְּרָדוֹ . . . לְאַשֶׁר, *to him into whose hand*, I take to be the construction of the third member; the relative אֲשֶׁר including the antecedent (*he who*), and giving a relative sense to the following personal pronoun (§ 123, I, and 2). The form לְאַשֶׁר merely repeats the subject for this additional comment; it is, therefore, in effect the same as, one into whose hand &c., the import of which is expressed in the translation.—But the construction followed in the margin is the one now generally adopted; e. g. by J. D. Michaelis: . . . die Gott erzürnen, und ihren Gott in der Faust mitbringen; Gesenius, in Thes. and Lex.; Ewald: der welcher bringet Gott in seiner Hand; De Wette: die Gott führen in ihrer Faust; Hirzel: derjenige, welcher Gott führt in seiner Hand, d. h. welchem seine Hand sein Gott ist; and others. So general a concurrence in this view, is itself a strong argument for its correctness. Yet I venture to suggest, that the thought is thus expressed very coarsely, as to form, when it might be done in the Hebrew with great felicity. *Brings* is also quite superfluous, even with Olshausen's modification, viz. that the *weapon* in his hand is meant. I prefer the construction followed by Le'Clerc in his translation: *Tranquilla sunt tentoria prædonibus, et*

*securæ [sedes] iis qui Deum provocant, eique cui Deus [optata] in manum tradit.*

V. 7. הַרְעִיז, with a *plur. subj.* § 146, 3.

V. 9. אֲנֵכָה בְּ; = Germ. *an*, as in Gen. 15 : 8, *by what shall I know, that*. So Heiligstedt; Hirzel: an diesen allen; Schlottmann: an dem allen. On the contrary. De Wette, Ewald, and others: *among all these*. But this is not so well; for it is not what *beasts, birds* and *fishes* know, but what they teach,—what lessons of instruction they furnish to those who attentively observe them.—Second member; *does this*: margin: *has made this*,—viz. this universe of animate and inanimate beings, as the expression is understood by many. But the connection demands, as it seems to me, another application of the words; see Explanatory Notes.—*Jehovah*: Schlottmann: Dies ist in den Reden Hiob's und der Freunde die einzige Stelle wo der Name יְהוָה vorkommt . . . Hiefür finden wir einen hinlänglichen Erklärungsgrund in dem feierlichen Ernst, mit welchem Hiob erklären will, dass er von der Herrlichkeit des in der Natur sich offenbarenden Gottes eben so tief, ja noch tiefer durchdrungen sei als die Freunde.

V. 10. רִיחַ und נַפְשׁ unterscheiden sich wie *πνεῦμα* und *ψυχή*; wenn dieser Unterschied auch nicht überall streng beobachtet wird, so steht doch hier sicher das רִיחַ nicht absichtslos gerade neben dem קָל־בְּשָׂר־אָדָם (Schlottmann).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 Doth not the ear try words? and the mouth taste his meat?	הלא־אָזן מִלֵּין סִבְבָּן וְהָאֵף אֵכֵל וְשִׁנָּיִם לֵי:	11 Does not the ear try words, 11 even as the palate tastes food for itself?
12 With the ancient <i>is</i> wis- dom; and in length of days un- derstanding.	בְּלִישְׁתִּים חֲכָמָה וְאֶתֶּן יָמִים מְבִינָה:	12 Among the aged, is wisdom? 12 and is length of days under- standing?
13 With him <i>is</i> wisdom and strength, he hath counsel and un- derstanding.	גִּמּוּל חֲכָמָה וְגִבּוּרָה לֹא נֶעְצָה וְהִבִּינָה:	13 With Him are wisdom and 13 might; to him belong counsel and un- derstanding.
14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.	כִּן בִּהְרוֹם וְלֹא יִבְנֶה וְסָדָר עַל־אִישׁ וְלֹא יִפְתָּח:	14 Lo, he casts down, and it shall 14 not be built up; he shuts up a man, and he shall not be set free.
15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they over- turn the earth.	כִּן רִמָּה בְּמָרָם וְיִבְשׁוּ וְיִשְׁלָחֵם וְיִתְפֹּס־הָאָרֶץ:	15 Lo, he withholds the waters, 15 and they dry away; and he sends them forth, and they lay waste the earth.
16 With him <i>is</i> strength and wisdom: the deceived and the deceiver <i>are</i> his.	גִּמּוּל כֹּחַ וְחָכְמָה לֹא שִׁגְגַּת וְשִׁטְיָה:	16 With him are strength and 16 counsel; the erring, and he that causes to err, are his.
17 He leadeth counsellors away spoiled, and maketh the judges fools.	מִלִּידָהּ הוֹצֵאִים שׁוֹלֵל וְשֹׁפְטִים יְהַלֵּל:	17 He leads counselors captive, 17 and judges he makes fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.	מִיָּסַר מְלָכִים פָּתַח וְאַסָּר אֲזוּר בְּמִתְּחִילָם:	18 The girdle of kings he looses, 18 and binds a cord upon their loins.

## V. 18. 'girdle': bond; or, authority

V. 11. וְהָאֵף; *Vav adequationis*, as understood by some. But the two members are rather to be regarded as two distinct illustrations of the same thing.

V. 12. The connection seems to me to require the inter-rogative tone in these words (§ 153, 1). Job certainly does not make his appeal to the wisdom of the aged, and of former generations, in support of his positions; and their maxims, quoted by his friends, he treats with contempt (13 : 12). Such an appeal, on his part, would be inconsistent with the plan of the book; which makes his friends the representatives of the old and prevailing ideas.

V. 14. *Shuts, or closes, against*; or perhaps (Gesenius, Lex. סָדָר, b), *shuts over*, referring to the subterranean prison; comp. Lam. 3 : 53.

V. 17. *Part.* followed by the *Imperf.* (134, Rem. 2), prop. one who leads, as in the following verses; but the *finite* form (§ 134, 2, a), is required in English.—שׁוֹלֵל; distributive dictum (Rödiger, Thes. fasc. posterior, p. 1421). Prop. *stripped*, i. e. "naked and barefoot" (Is. 20 : 4), as was customary with captives.

V. 18. *Girdle* &c. So the *Vulgate*: Balteum regum solvit, et præcingit fune renes eorum. Heiligstedt: מִיָּסַר est *status constr.* nominis מִיָּסַר (= בִּיאָסַר). In hac *status constructi* forma vocalis *o* in brevierem *u* transiit (§ 27, Rem. 1). In every other passage of the O. T. it is used in the sense of *bond*, or *band*, viz. of the *yoke* as a symbol of subjection. In this sense, *bond of kings* must mean, that with which they bind the yoke upon others. Heiligstedt, on the contrary: Sensus; Deus alios reges vinculis adstrictos in libertatem restituit, alios in vincula conjicit. So also Ewald and Hirzel. But this is contrary to the construction of the sentence; for the same subject is represented by the antecedent, "*kings*", and by its pronoun "*their*". Schlottmann, more correctly: das Band der Könige ist dasjenige, womit sie die Untergebenen gefesselt halten. Die Lösung des Bandes bedeutet die Hinwegnahme der Herrschaft.—But the *Vulgate* is undoubtedly right in taking it as a *girdle* for the loins; for otherwise, there would be no point in the antithesis: *he binds a cord upon their loins*, —i. e. the girdle of state shall give place to the cord of servitude.—Hirzel: אֲזוּר ist wahrscheinlich nur wegen des Wort-spieles mit מִיָּסַר statt des gew. עֲבֵרָה gewählt worden.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 He leadeth princes away spoiled, and overthroweth the mighty.	מוֹלִיךָ כְּהֹנִים שׁוֹלֵל וְאֹהֲרֵנִים וְסֹפֵק:	19 Priests he leads captive; 19 and the long established he overthrows.
20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.	מִסִּיר טוֹפֵה לְאֲדָמָה וּפִשִּׁים וְזִכְרֵם וְחָכְמָה:	20 The trusted he deprives of 20 speech, and takes away the wisdom of the aged.
21 He poureth contempt upon princes, and weakeneth the strength of the mighty.	שׁוֹפֵךְ כִּיֹּן עַל-גִּבּוֹרִים וּמְזִיזִים אֲדִיִּקִּים רַפָּה:	21 He pours contempt upon 21 nobles, and looses the girdle of the strong.
22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.	מַגְלֶה הַמְּקוֹת מִיְּהוֹשֶׁךְ וּנֶצֶחַ לְאֹרֶךְ צִלְמוֹת:	22 Deep things he reveals, out 22 of the darkness, and the shadow of death he brings forth to light.
23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them <i>again</i> .	מַשְׁבִּיר לְגוֹיִם וְרוֹצֵחַם שׁוֹכֵחַ לְגוֹיִם וּנְקָמָם:	23 He gives the nations growth, 23 and he destroys them; he extends the bounds of na- tions, and he leads them away.
24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness <i>where there is no way</i> .	מִסִּיר לֵב רֹאשִׁי עַם-הָאָרֶץ וְיֹהָגֵם בְּתֵהוּ לֹא-דֶרֶךְ:	24 The leaders of the people of 24 the land he deprives of un- derstanding, and makes them wander in a pathless waste.
25 They grope in the dark without light, and he maketh them to stagger like a drunken man.	וּמִשְׁשׁוּ-יְהוֹשֶׁךְ וְלֹא-אֹרֶךְ וְיִתְלָם כַּשָּׂבִיר:	25 They grope in darkness, and 25 there is no light; he makes them reel like the drunken man.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
Lo, mine eye hath seen all <i>this</i> , mine ear hath heard and understood it.	הִנֵּה-לִי רָאִיתָה שְׂמִי שִׁמְעָה אָזְנוֹ וְהִבֵּן לִי:	1 Lo, my eye has seen it all; 1 my ear has heard, and per- ceived it.
2 What ye know, <i>the same</i> do I know also: I <i>am</i> not inferior unto you.	בְּנִדְעָתְכֶם יִדְעָתִי גַם-אֲנִי לֹא-נִפְלֵל אֲנִי מִכֶּם:	2 What ye know, I know also; 2 I am not inferior to you.
3 Surely I would speak to the Almighty, and I desire to reason with God.	אֵיכֶם אֲנִי אֶל-שֹׁמַיִם אֲדַבֵּר וְהִוָּתֶם אֵל-אֶל אֶתְחַבֵּן:	3 But I, to the Almighty will 3 I speak; unto God I desire to make my plea.
4 But ye <i>are</i> forgers of lies, ye <i>are</i> all physicians of no value.	וְאֵיכֶם אֶתֶם טֹפְלֵי-שָׁקֶר רְפָאִי אֵלִל כֻּלְּכֶם:	4 But ye,—forgers of lies, 4 botchers of vanities,—are ye all.
	V. 20. בנ"א בשוא V. 22. בנ"א רפה	

V. 19. אֹהֲרֵנִים, prop. the *perpetually enduring*, the *unceasing*; referring to the ancient order of the *Priesthood* just spoken of, the most firmly established and most permanent in the state. Schlottmann: *Feststehende*, eig. Eingewurzelte; so werden hier die Priester genannt, deren Ansehen und Herrschaft seit langer Zeit gegründet ist. Das כְּהֹנִים steht im Gegensatz gerade gegen die Bezeichnung אֹהֲרֵנִים.

V. 20. כְּסִיר, construed as in Gesenius' Lex. *Hiph.* 1, a.  
V. 23. הָ as in Gen. 9: 27.

Ch. XIII. v. 4. *Botchers of vanities*; so Ewald: Flicker von Nicht'gem seid ihr alle; cui interpretationi membrorum parallelismus et sententiarum nexus (cf. vs. 7 seqq.), favent (Heiligstedt).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 O that ye would altogether hold your peace; and it should be your wisdom.	יִרְדּוּהוּ הַחֹשֶׁךְ הַתְּרִישָׁן	5 Would that ye would be altogether silent;
6 Hear now my reasoning, and hearken to the pleadings of my lips.	וְהָיָה לָכֵס לְהַדְבָחָהּ שִׁפְטֵי-אֵל תִּזְכָּרְתִּי וְדִבְרֵי שִׁפְטֵי הַתְּשִׁיבוּ:	6 Hear now my defense; and listen to the pleadings of my lips.
7 Will ye speak wickedly for God? and talk deceitfully for him?	הֲלֹא אֶתְּבַרְתִּי צֹלָה וְלֹא תִפְדְּרֵי רִמְיָהּ:	7 Will ye, for God, speak that which is wrong, and for him will ye utter deceit?
8 Will ye accept his person? will ye contend for God?	הֲסִגְנוּ הַשָּׂאִין אֶסְלֹאֵל תְּרִידוֹן:	8 Will ye regard his person, or will ye contend for God?
9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?	הַטוֹב יִרְדּוּהוּ אֶהָבִים אֶמְדַּדְהֶם לְאִשֵּׁשׁ תִּהְיֶה לוֹ:	9 Is it well, that he should search you out? or, as a man is deceived, can ye deceive him?
10 He will surely reprove you, if ye do secretly accept persons.	הוֹכֵם יוֹשִׁיעַ אֶהָבִים אֶבְיָצֶהוּ בְּקִרְיָהּ הַשָּׂאִין:	10 He will surely rebuke you, if ye secretly have regard for persons.
11 Shall not his excellency make you afraid? and his dread fall upon you.	הֲלֹא גִבּוֹרֹת הַמַּעַת אֶהָבִים וְפִתְחוֹ רֵעַל גְּלוּבִים:	11 Shall not his majesty make you afraid, and the dread of him fall upon you?
12 Your remembrances are like unto ashes, your bodies to bodies of clay.	זִכְרֹנֵיכֶם כְּשִׁלִי-אֶפֶר לְגִבְי-חַיִּי גִבְיָם:	12 Your wise sayings,—they are maxims of ashes; your towers of defense are towers of clay.
13 Hold your peace, let me alone, that I may speak, and let come on me what will.	הַתְּרִישִׁי רִשְׁתִּי וְאֶמְדַּדְהָ-אֲנִי וְיָבֹרֵךְ עָלַי כֹּה:	13 Keep silence before me, that I now may speak; and let come upon me what will.
14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?	עַל-מָה אֶשָּׂא בְּשִׁפְרִי בָשָׂר וּבְיָדִי אֲשִׁים בְּחַיִּי:	14 Why do I take my flesh in my teeth, and put my life in my hand?
	V. 6. חֹשֶׁךְ בְּדָגֶשׁ V. 9. אֶחָד ה"א וְכ"א ל' רַחֵם	

V. 9. 'deceived': mocked | 'deceive': mock

V. 14. Why should I take

V. 12. *Wise sayings*; etym. *things to be remembered, memorable sayings* of the wise. Gesenius (Thes.): *sententia memorialis* (Denkspruch), ἀποφθέγματα.—*Towers* &c. Gesenius: *arcēs luteæ arcēs vestræ*; Schlottmann: Eure Denksprüche sind Aschensprüche! Lehmbugen eure Burgen.

V. 13. *Keep silence before me* (Schlottmann: schweiget vor mir), expresses the sense, whether בֵּן is construed as by Gesenius (Lex. הִרַשׁ, Hiph. b), "to be silent from any one, i. e. not to interrupt him"; or, as by Schlottmann, als בֵּן des Ausgehens, denoting the source or cause.—וְאֶמְדַּדְהָ-אֲנִי, the *lengthened Imperf.* expressing the object or end (§ 128, 1, c). As the whole point of the thought lies in the emphasis on the *first person*, it is necessary to mark this in the version.—כֹּה = *quicquid, anything whatever*.

V. 14. *Take my flesh in my teeth*. Rüdiger (Thes. fasc. posterior. p. 1453): *carnem meam dentibus fero*, i. e. vitam meam summo periculo expono, Job xiii. 14 (quæ enim dentibus tenemus, facile elabuntur). So Gesenius (Man. Lex.): "I take my flesh in my teeth, i. e. expose my life to danger; since what is thus carried in the mouth is apt to be dropped". Not very, one would think; especially if, as is clearly the case, the image is derived from a wild beast, which has robbed the fold, and is bearing off the prey in its teeth, from the pursuing shepherd. The idea of a *man*, bearing his flesh (life) in his teeth, is simply grotesque. This is not the *habit* of men; and such an image would not, therefore, suggest itself.—See Expl. Notes.

Others take the first member in the sense of the Latin *rem*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.	הֵן יִהְיֶה לִּי אֱלֹהִים אֲדַבְּרָה לִּי אֱלֹהִים אֲדַבְּרָה	15 Behold, he will slay me; I may not hope: yet, in his presence, I will defend my ways.
16 He also shall be my salvation: for a hypocrite shall not come before him.	יְבִיחֵנִי לִּי יְשׁוּעָה כִּי-לֹא לְפָנָיו תָּבֹא רָשָׁע	16 And he too will be my deliverance; for the impure shall not come before him.
	V. 15. לו' ק'	

V. 15. (V. R.) Though he slay me, I will trust in him

V. 16. And this too

1b. that the impure

*mordicus tenere*, to hold fast with the teeth, not to give up. So Heiligstedt: *Ducta est hæc innago a bestia rapace, quæ prædam, ne sibi eripiat, dentibus aufert et in tuto collocat.* Schlottmann: *Wozu trüg' ich mein Fleisch zwischen den Zähnen fort*, d. h. warum sollte ich mit ängstlicher Anstrengung mein Leben zu retten suchen, indem ich das gegen Gott nicht ausspräche, was auszusprechen mein innerstes Bewusstsein mich drängt. Das Bild ist von dem Wilde hergenommen, das seine Beute vor dem verfolgenden Jäger zwischen den Zähnen davonträgt; vgl. Jerem. 38 : 2, auch den lat. Ausdruck: *mordicus tenere*. So Hirzel: "Shall I be anxious for life? Shall I keep silence, lest my words should cost me my life?" But the thought is not so well suited to the connection; nor is this the use of the phrase in the second member, as Schlottmann concedes: Sonst kommt der Ausdruck überall in der Bedeutung vor: sein Leben auf's Spiel setzen, Richt. 12 : 3; 1 Sam. 19 : 5; 28 : 21; Ps. 119 : 109. Hirzel and Heiligstedt evade this by separating the two members, in construction, reading the first interrogatively, and the second affirmatively: *Wherefore should I take my flesh in my teeth? I will even put my life in my hand!* But there is no necessity for thus disjoining the two clauses, both of which naturally depend on the interrogative phrase.

The meaning of the phrase: *To put the life in the hand* (to peril life, to put it in jeopardy), is so obvious in itself, and so clearly established by usage (Judges 12 : 3; 1 Sam. 19 : 5; 28 : 21), that the explanation proposed by Eichhorn, Umbreit and others, is not to be thought of, viz: *to seek anxiously to save one's own life*,—carrying it in the hand, as one does that which he would carefully preserve! So easy is it, to overlook the true origin and import of the simplest phraseology. He who "takes his life in his hand", takes it (by implication) from a place of security, and bears it where it is exposed to every hazard.

An unusual construction was given to על־יָדָא by Schultens, viz: *super quocumque tandem eventu*; i. e. nulla ratione habita gravissimorum periculorum. But this form is everywhere else interrogative, and there is no occasion to depart from the settled usage here. Gesenius, formerly (Lex. Man. 1833): *quovis pretio*, pr. *ob quidquid* est; omitted in the Thes. (1840), and later eds. of the Lexicon.

V. 15. *I may not hope*; according to the reading of the Hebrew text, which is followed in all the recent versions. The sense and connection are well expressed by Rosenmüller: *En, occidet me, non sperabo*; i. e. etsi occideret me, nihilque mihi supersit spei, etiamsi actum sit de me, . . . *attamen* etc. So Ewald: *Doch wird er tödten mich! ich hoffe nicht; nur meine Wege u. s. w.; and others.*

On the contrary, the Vulgate has: *Etiamsi occiderit me, in ipso sperabo; verumtamen vias meas in conspectu ejus arguam.* This was followed by Cranmer: *Lo, though he slaye me, yet will I put my trust in hym. But I wyl reprove myne owne wayes in hys syght.* The Genevan adopted this: *Lo, though he slay me, [yet] will I trust in him, and I will reprove my wayes in his sight; as also the Bishops': Loe, though he slay me, yet will I trust in him; but I will reprove mine own waies in his sight; and the common version, with the correction of an error in the second member: but I will maintain mine own ways before him.*

*I will trust in him* (the *Qeri* of the Masoretic text), is a very ancient reading, found in the Syriac, Chaldee, Vulgate, Arabic of Saadias, and several MSS.; though in many MSS. the *Qeri* is wanting. It is, however, justly regarded as an error, which arose from confounding לֹא אֶתְקַל with the frequent and familiar phrase of the same sound לֹא אֶתְקַל; and from the date of Pagnino's version (*ecce occidet me, non sperabo*), it has been generally rejected in translations made directly from the Hebrew. The sentiment is just in itself; nor is it, as asserted by Umbreit, Hirzel and others, contrary to the spirit of the book. But it is not suited to the connection here, which is happily given by Rosenmüller: *quod igitur in hac vita sperem, nihil amplius superest; at vitæ integritatem meæ ne sic quidem vereor supremo ipsi probare judici.* As an ancient reading of the Text, it is placed in the margin, that the reader of the version may judge for himself.

V. 16. Margin; so the *Seventy*: *Καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν* which is followed by many, taking הָיָא as *neuter*. To this it is well objected by Schlottmann: *Aber von einem Umstande würde im Hebräischen schwerlich gesagt werden, dass er jemandem zur Hülfe sei; daher es sowohl natürlicher, als für den Sinn nachdrücklicher ist, הָיָא masculinisch zu nehmen.*



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 Hear diligently my speech, and my declaration with your ears.	שָׁמְעֵנִי שְׁמוּעָה בְּאָזְנוֹכֶם וְאֶתְהַלֵּא בְּאָזְנוֹכֶם:	17 Hear attentively my speech, 17 and that which I declare in your ears.
18 Behold now, I have ordered my cause; I know that I shall be justified.	הִנֵּה-נָא עֲבַדְתִּי מִשְׁפָּט וְלִדְעִיתִי כִּי-אֵין אֲצַדִּיק:	18 Behold now, I have made 18 ready my cause; I know that I am innocent.
19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.	מִי-הוּא הַיֹּדֵעַ כִּי-אֶמָּוֶה כִּי-נִשְׁתָּקֵט אֶחְבֹּרֶשׁ וְאֶמָּוֶה:	19 Who is he that can contend 19 with me? For then would I be silent, and die.
20 Only do not two things unto me: then will I not hide myself from thee.	אַךְ-שְׁמַרְסֵם אֶל־תַּעֲשֶׂה דָמָר אִם לִשְׁמֹר לֹא אֶעֱשֶׂה:	20 Only, two things do not thou 20 unto me; then will I not hide myself from thee.
21 Withdraw thine hand far from me: and let not thy dread make me afraid.	בָּרָק מִיָּדְךָ תִּדְרֹס וְאֶת־חֹרְרִי אֶל־תַּעֲבֹדְקֵי:	21 Thy hand remove thou from 21 upon me, and let not thy terror make me afraid:
22 Then call thou, and I will answer: or let me speak, and answer thou me.	וְהָרָא וְאֶקְרָא אֲשַׁמַּע אִם אֲדַבֵּר וְתַשְׁבֹּבְתִי:	22 then call thou, and I will 22 answer; or I will speak, and answer thou me.
23 How many are mine iniquities and sins? make me to know my transgression and my sin.	כַּמָּה לִי עֲוֹנוֹת וְחַטָּאוֹת כַּשֵּׁי וְחַטָּאוֹתֵי הִדְבַּרְתִּי:	23 How many are my iniqui- 23 ties and sins? My transgression and my sin make known to me.
24 Wherefore hidest thou thy face, and holdest me for thine enemy?	לְמַה-תִּסְתֵּר פְּנֶיךָ תִּסְתֵּר וְתִסְתָּבֵר לִי-לֵאמֹר בֹּי:	24 Wherefore dost thou hide thy 24 face, and regard me as thine enemy?
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?	הֲעֵלֶה נָתַח בְּשִׁלְחָן וְאֶת־קֶשֶׁת דָּבַשׁ תִּדְרֹס: כִּי-תִתְקַבֵּל עָלַי בְּרוֹחוֹת וְתִהְיֶינִי מִלִּפְנֵי נֶשֶׁף:	25 A driven leaf wilt thou put in 25 fear, and pursue the dry chaff?
26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.	וְהָעֵשׂ בְּפֶה י בָּלֵד וְהַשְׁלִיךְ כָּל-אֲרָהֶלֶךְ עַל-שְׂרָשְׁרֵי וְגָלִי תִתְחַבֵּר:	26 For thou writest bitter things 26 against me, and makest me inherit the sins of my youth:
27 Thou putttest my feet also in the stocks, and lookest narrow- ly unto all my paths; thou settest a print upon the heels of my feet.		27 and putttest my feet in the 27 stocks, and watchest all my paths; thou settest a bound to the soles of my feet.

בנ"א חודיעני ובמדורקים הסר V. 23.

בנ"א ארתורה Ib. בנ"א וחשמר V. 27.

V. 17. *Hear attentively*; with unremitted attention (§ 131, 3, b).

V. 26. *Inherit* (not *possess*, Gesenius' *Lex. Hiphil.* 1); for the sins of youth are here represented not merely as the possession of age, but as an *inheritance* bequeathed to it from that season of indiscretion and folly.

V. 27. *Settest a bound &c.* Such is the proper meaning of this phrase, with all the different explanations given to the verb *תִּתְחַבֵּר*. E. g. Gesenius, *Thes. and Lex.*: *around the roots* (soles) *of my feet hast thou digged*, i. e. hast made a trench so that

I can go no further, thou hast stopped my way; comp. 19 : 8; Lam. 3 : 7. Usually, *around the roots of my feet hast thou drawn lines*, i. e. made marks how far I may go". Heiligstedt: *circa plantas pedum meorum tibi* (i. e. ad efficiendum quod cupis, sc. ut me coarctes) *incidis* sc. terminos; i. e. plantis pedum meorum certos terminos, extra quos progredi mihi non licet, constituis. Hirzel: *Gräbst dich ein um die Wurzeln meiner Füße her*; legst dich gleichsam als eine Kreislinie um meine Fusssohlen her . . . stärkerer Ausdruck für . . . *engst meine Schritte ein*. Schlottmann: *Meinen Fusssohlen schreibst du Gesetze vor*. Mit Recht hält Ewald diese schon

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
23 And he, as a rotten thing, consumeth, as a garment that is moth eaten.	וְהוּא כְרֻקָּב יִבְלֶה כְּבִגְדִי אֲכָלוֹ קֶשֶׁת׃	28 And he, as rottenness, shall waste away; as a garment, which the moth consumes.
CHAP. XIV.	CHAP. XIV.	CHAP. XIV.
MAN <i>that is</i> born of a woman is of few days, and full of trouble.	אָדָם וְלֵדָה אִשָּׁה קָצֵר יָמָיו וְשִׁבְעֵי-רָגְזוֹ׃	1 MAN, of woman born, is of few days and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.	כְּצִיִּין רֹצֵחַ וְנִמְלָךְ וְיִדְבָקָה לְצִלּוֹ וְלֹא יִשְׁתָּדֵד׃	2 Like a flower he goes forth, and is cut off; he fleeth as the shadow, and abideth not.
3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?	אֶתְּעַלֶּה-לָּהּ פֶּתַחַּת עֵינֶיךָ וְאַתָּה הִבִּיאָ בְּשִׁשְׁעֵי שֹׁפֵט׃	3 And on such an one openest thou thine eyes, and me dost thou bring into judgment with thee?
4 Who can bring a clean thing out of an unclean? not one.	כִּי-יִתֵּן טָהוֹר מִשְׁפָּא לֹא אֶחָד׃	4 Who can show a clean thing, out of the unclean? There is not one!
	V. 3. בִּנְיָן טָהוֹר	

V. 2. and withereth

V. 4. O that a clean thing could come out of the unclean!

Ib. Not one.

von Aben Ezra (הרש"ם הק וגביל) vorgetragene Erklärung des *הַחֲרָקָה* für die wahrscheinlichste. But in his *second edition* (1854), Ewald takes another view, viz. *der Sohlen meiner Füße dich versicherst*; d. h. ja sogar *meiner Fusssohlen*, wo sie seien und wo sie gezwungen ohne alle Bewegung bleiben sollen, *dich versicherst*; so wie allerdings ein strenger Wächter wissen muss, wie weit er auch ihnen Freiheit verstatten wolle.—Dies [sich versichern] bedeutet nämlich am wahrscheinlichsten das *הַחֲרָקָה*, nach § 121a von *חָק* gebildet, wie *على تحقيق* mit sich einer Sache *vergewissern*, wie ähnlich *على تحكّم* sich willkürlich über etwas zum Richter machen, willkürlich darüber verfügen. But it is an unsafe principle, in the lexicography of any language, to admit a particular usage, often the effect of peculiar historical and local influences, as evidence of a general one; and the more so, the more distinctive it is, and remote from the primary meaning. In this case, it is unnecessary to go beyond Hebrew usage, where the meaning and uses of this root are fully established, and give a pertinent sense.

V 28. *וְהוּא*. The simple conjunction makes the connection with the best effect. It is marked too prominently by Ewald and Hirzel: Da er doch; Heiligstedt: *Et quanquam ille*.—*And he*; Schlottmann, less happily: *Da ich doch*; *הוּא* steht, wie *οὗτος, δευτερος* von der eigenen Person. The spirit of this fine expression is thus wholly lost; see Expl. Notes.—*Which the moth consumes*; Heiligstedt: *quam tinca corrodit*, enuntiatio relativa.

Ch. XIV. v. 1. *Homo, muliere natus, est brevis diebus, . . . et satius vixatione* (Heiligstedt).

V. 2. *As the shadow* (definite), viz. that which marks the passing and declining day. As a shadow would not, therefore, be appropriate. As a flower, on the contrary; viz. as any flower.—*Withereth* (Margin), is preferred by many (Ewald: *verwelkt*); but is not well sustained.

V. 3. *אֶתְּעַלֶּה-לָּהּ*; an equivalent emphasis is expressed by, *on such an one*.—*Openest thou &c.*,—i. e. so much as open the eyes upon him, so much as look upon him. Others (with the contrary emphasis): to set, or fix, the eyes upon; to observe closely, to watch. In either case, the translation should be literal. Ewald, on the contrary: Und auf den hast du geschärft dein Auge.—*וְאַתָּה*: placed, for emphasis, before the verb (§ 121, 4, *Rem*; comp. § 145, 1, c); and *me*,—such an one as I am.

V. 4. *כִּי יִתֵּן*. This form occurs about twenty times in the writings of the O. T.; and in every instance, except this and Ch. 31: 31, its idiomatic use as the *Optative form* (§ 136, 1, Ew. § 319, c), is perfectly clear. The presumption is, therefore, that it is so used in these two passages. Accordingly, many translate here (in the form of a wish): *Could but a clean thing come out of the unclean!* i. e. would that this were possible! So Umbreit: Dass doch ein Reiner vom Unreinen käme!—"O käme doch einmal ein Reiner von dem Unreinen!" d. i. wie ist dieses möglich, dass von dem unreinen Menschen ein reiner erzeugt werde? Und, auf Hiob angewandt: wie kann Gott mit ihm, an dem die Schwäche seiner Abstammung

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 Seeing his days <i>are</i> determined, the number of his months <i>are</i> with thee, thou hast appointed his bounds that he cannot pass;	אִם-חֲדָרָיוּצִים וְיָמָיו מִסְפַּר-חֳדָשָׁיו אִתְּךָ תָּקַדוּ שְׂטִיחַ וְלֹא יַעֲבֹר שָׁמָּה מִיָּדָיו וְהָיָה עֲדֵי-יִרְצָה מִסְפַּר יוֹמָיו	5 If his days are determined, 5 if the number of his months is before thee; if thou hast set his bounds, that he cannot pass; 6 look away from him, that he 6 may rest, so that he may enjoy, as a hiringling, his day.
7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.	כִּי גֵשׁ לְיָזֶן סָמָחָה אִם-חֲדָרָהּ וְעֵדֵי הַחֲלִיָּה וְיִינָקְלוּ לֹא תִחְדָּל	7 For there is hope for the tree, 7 if it be cut down, that it will flourish again, and that its sprout will not fail.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;	אִם-יִבְשֹׁן בָּאָרֶץ שָׂרְצָו וְיִבְשֹׁן בָּאָרֶץ שָׂרְצָו	8 Though its root become old 8 in the earth, and its trunk die in the ground;
	V. 5. חָקוּ ק'	

V. 6. Until he shall have paid, as a hiringling, his day.

haftet, so streng verfahren! Ewald: Käm' doch nur ein Reiner vom Unreinen! Hirzel: eig. O brächte man einen Reinen vom Unreinen! d. i. O käme doch ein Solcher! Vaihinger: O käme doch einmal ein Reiner vom Befleckten! Schlottmann: O dass ein Reiner käme vom Unreinen!\*

But such an idiomatic use of a phrase, however frequent, does not exclude the use of its elements in their proper sense and application. If a man had occasion to say: *who will give me food!* the Heb. phrase could as properly be used interrogatively, as it is optatively. Here, the optative sense is not well suited to the connection. The *desire* would in itself be nothing to the purpose; and it is understood, by those who adopt that construction, merely as implying what is directly asserted in the other. I prefer, therefore, the construction given by Gesenius, Thes. II. p. 927: *יָרָן בִּיפָרְיָא accipitur; α) quis mihi dabit, s. monstrabit hoc illudve? ubi est? i. e. nemo dabit s. monstrabit. . . . Job. XIV. 4: cedò purum, qui ab impuro genitus sit. So in the Man. Lex.—Clean and unclean are preferable to pure and impure, as preserving the primary idea, which was never lost sight of in the secondary one.*

Second member; *לֹא אָחֵד* may be the accusative after *יָרָן* (Hirzel: auch *אָחֵד* ist Accusativ; *nicht Einen*, nämlich wird man bringen); or it may be taken as an affirmation by itself: *Not one!* = (there is) not one.—To the second member, Ewald gives a peculiar turn (in his second edition†):

Käm' doch nur ein Reiner vom Unreinen,  
wär' es auch nur einer!

\* *Give* = *furnish, supply*, is improperly taken by Stieckel (1842), in the sense to *produce, to bring out*: Wer brächte einen Reinen vom Schuldigen? In the same sense, Köster (1831): Wie kann ein Reiner kommen vom Unreinen?

† First ed. Aber ach, nicht einer!

Das *לֹא* v. 4 *b* muss nach § 346 *b* einerlei sein mit *לֹא*: und enthält dies Glied eigentlich einen mehr abgebrochenen wie seufzenden Wunsch, so erklärt sich auch seine auffallende Kürze. —But these particles, though originally the same (§ 155, 2, *f*, note), are not interchangeable in usage. And, moreover, why should he desire *one* such specimen? Plainly, the desire is nothing to the purpose, except as implying, that not one such is to be found; and precisely this is asserted in the proper and usual construction of the words.

V. 5. *אָחֵד*; Lex. *אֶחָד* (II), I, a; comp. *כֶּם*, 10: 13.—The force of *אֶחָד* is of course implied in the two following members, and cannot be omitted in English without ambiguity.

V. 6. *יִרְצָה* may mean *to satisfy*, as a debt (Lex. 3), to pay off what is due. This sense is pertinent here; but its common signification, *to delight in, to enjoy*, is generally adopted. Gesenius (Lex. 1): "*until he shall delight, as a hiringling, in his day*, sc. as past, in the rest and quiet of evening." But the idea is not: turn from him *now* that he may *by and by* enjoy himself; but that he may, in the mean time, enjoy so much as is consistent with his lot. See the versions in the following note.

V. 7. *Rest &c.*; comp. Expl. Notes.—*כִּי*, as a *conj. even* to such an extent = so that. So it is understood by Gesenius here (Lex. C, 3). So Ewald: damit er raste, seines Tages doch wie ein Löhnling froh werd'! Schlottmann: Um wie ein Miethling seines Tages sich zu freuen. Heiligstedt: *כִּי*, h. l. *usque eo ut = ut saltem significans, indicat quietis modum, qui homini saltem concedendus est.*

V. 8. *אֶם*, with *Imperf.*, Lex. C, 2.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 Yet through the scent of water it will bud, and bring forth boughs like a plant.	מִיָּמִים כִּי־יִצְמַח וְיִצְמַח קִצְרִי כְּמִצְעָה׃	9 through the scent of water it will bud, and put forth boughs like a sapling.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?	וְגִבּוֹר גִּמּוֹת וַיִּחַלֵּשׁ וַיּוֹגֵק אָדָם וְאַיֵּי׃	10 But man dies, and wastes away; yea, man expires, and where is he!
11 As the waters fail from the sea, and the flood decayeth and drieth up:	אֲזִיזֵי־מַיִם מִיַּבֵּיָא וְנָחַר יִתְחַבֵּב וְיִבֹּשׁ׃	11 Waters fail from the pool, and the stream decays and dries up:
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.	וְאָדָם שָׁכַב וְלֹא־יָקִים עַד־יִבָּלְעֵת שָׁמַיִם לֹא יִקְרָעוּ וְלֹא יִשְׁתָּעֲרֻ מִשְׁנָתָם׃	12 so man lies down, and will not arise; till the heavens are no more, they will not awake, nor be roused from their sleep.
13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!	כִּי יִתְּנֵנִי בְּקִבְרוֹת וְתִסְתִּיבֵנִי עַד־יִשָּׁבֵב אַפְּךָ תִּשְׁתִּי לִּי כִּי תִּקַּח וְתִזְכְּרֵנִי׃	13 O that thou wouldst hide me in the under-world,—wouldest conceal me till thy wrath is past,—wouldest appoint me a time and remember me.
14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.	אִם־יָמוּת אִישׁ הֲיִחְיֶה כָּל־יְמֵי־עֲרִיצָתִי אֶחְתַּל עַד־יִבְּאֵהוּ תַלְמוּדִי׃	14 If a man die, will he live again? All the days of my warfare would I wait, until my change come.
15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.	וְתִקְרָא וְאֶנֶּכֶי אֶשְׁמָע לִמְשָׁעָה תִּדְרֹךְ תִּדְרֹךְ׃	15 Thou wilt call, and I will answer thee; thou wilt yearn towards the work of thy hands.

V. 10. and is at an end

V. 14. 'warfare': appointed time

V. 15. 'wilt': wouldst | 'will': would

V. 9. *Sapling*: Sept. *νόστρον*.—*Scent &c.* Sept. literally, ἀπὸ ὀσμῆς ὕδατος ἀνθήσει.

V. 10. יִחַלֵּשׁ, with *Imperf. A*, expressing helplessness and decay; he has no inward power of recovery, and utterly perishes.—*Is at an end* (Margin); Gesenius: debilis, caducus, confectus est, propr. prostratus est; Ewald: und ist vernichtet; Schlottmann: der Mann stirbt, und liegt da.

V. 14. The import of the question must be determined by the connection and train of thought; see Expl. Notes. Many understand it as denying, or at least questioning, the possibility of any existence after death. The perplexity, which such a supposition necessarily involves, cannot be better expressed than in Heiligstedt's interpretation of the passage. Sensus versus 14: ut vero Deus me mortuum ab inferis excitare possit, me reviviscere necesse est. Quid? Num homo mortuus ad vitam redire potest? (Valde quidem dubito hoc fieri posse; tamen) si hoc fieret, conditionem meam molestissimam et in terra et in orco patienter perferrem, donec ab inferis excitares. . . . Postquam optavit, ut ab inferis excitaretur,

rationem, qua id futurum sit, describit. *Vocares*, ex orco me revocares, *et ego tibi responderem*, te vocante venirem. Truly, a man must be much at leisure, to carry out such a speculation so minutely, without any belief in its reality!

*Warfare*. The figurative form of the original should be retained here, as in other passages, e. g. Is. 40: 2.—*Appointed time* (Margin), by which some translate the word, expresses only what is necessarily implied in *warfare*, viz. that is for a limited term.

*My change*: the word may be taken in its proper sense, viz. a change from that state of being to a happier one. But many regard it as a continuation of the figure of *military service*, expressing the alternation of soldiers on duty. Schlottmann: das *תְּלִיפָה* entspricht treffend dem Bilde des *צָבָא*. Gesenius (Lex.): "until I am relieved by others; the miserable state of the shades in *Sheol* being compared to the hard service of soldiers on guard." The translation, in either case should be the same.

V. 15. תִּקְרָא; the translation, *call now* (in the forensic

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 For now thou numberest my steps: dost thou not watch over my sin?	כִּי-צָפָה אֶת־שָׁעִיר הַחַטָּאִי לֹא הִשְׁמִיר עַל־חַטָּאתָיו:	16 For now, thou numberest my 16 steps; dost thou not watch for my sin?
17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.	הָרַג הַחַטָּאִי חֶסֶד וְהִסְתֵּם עַל־עֲוֹנוֹ:	17 My transgression is sealed up 17 in a bag; and thou sewest up my iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.	וְאֵיכָל הַר-יִפֹּל וְהָאֵלֶּס וְנִסְרָה יָסֶד־הָאֲבָנִים:	18 But the mountain falling 18 crumbles, and the rock is removed out of its place.

V. 16. But now,

V. 17. And thou devisest additions to

V. 18. falling lies prostrate

sense), and *I will answer thee* (Le Clerc, Schultens, Rosenmüller, and De Wette formerly), is decidedly erroneous, and was abandoned by De Wette in his third edition: Du riefest, und ich antwortete dir. *Thou wilt call, or thou wouldst call*, is the common rendering, and the only admissible one. Sept. *εἰτα καλέσεις, ἐγὼ δὲ σοὶ ἀποκρισόμεαι*.

V. 16. כִּי צָפָה; Rosenmüller, correctly: *Nunc enim*, ut res meæ sunt in hac vita, ut nunc affligor. In this and the following verse, the grounds are assigned for the desire expressed in vv. 14, 15. The *adversative* sense of כִּי, allowing it to be admissible in such a connection as this, is not so pertinent here. E. g. Schlottmann: *Jetzt aber*; כִּי bezieht sich auf die im Vorhergehenden liegende Negation, und geht nach derselben, wie gewöhnlich, in die adversative Bedeutung über. The negation, understood by this writer, is the denial (or doubt) of a future return to life (ein gegen die keimende Hoffnung alsbald erhobener schneidender Zweifel). But such a negation would not give to "*for*" an adversative effect; for the severity described in these verses is not the opposite of the thing denied (or doubted), and is not implied, therefore, in the denial of it. The same objection lies against Gesenius' expression of the relation indicated by this particle here (Lex. כִּי, 3, b, extr.): "*O that thou wouldst hide me in Sheol . . . until thy wrath be past* (and afterwards recall me to life, though I know this cannot be!). *But no!* instead of this, *thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me." But, on the other hand, this unsparing strictness and severity is a good reason for desiring the concealment and repose of the grave, until His wrath shall be turned away.

Second member; לֹא הִשְׁמִיר, with the interrogative tone as in 2: 10 (§ 153, 1). So Rosenmüller: *Nonne custodem agis super peccatis meis?* Hirzel: *und hältst du nicht Wache über meine Sünde*, dass dir ja keiner meiner Fehlritte unbemerkt entgehe?—*Thou dost not give heed to my sin* (in the sense, thou dost not carefully observe it, so as to inflict a punishment proportioned to it), proposed by Ewald, and followed by Heiligstedt and Schlottmann, is an arbitrary application of the

phrase, unsustained by usage as Ewald concedes (diese Bedeutung des לֹא הִשְׁמִיר ungewöhnlich ist); and in the *corrigenda* to his second edition, he substitutes what he regards as the reading of the Sept. (תִּשְׁמִיר),—where it is more probable, however, that the sense of the common reading is expressed in paraphrase.

V. 17, second member. Ewald: *Zugenählet hast du meine Strafe*; das כִּי צָפָה bedeutet eigentlich *kleben, haften, aneinanderfügen*, daher auch, wie das verwandte תִּצְרֵף, *nähen* (mit כִּי über etwas, oder etwas *zunähen*). Others: "*thou devisest* (falshoods) *upon my iniquity*,"\* i. e. *makest my sins more numerous by false accusations in addition*" (Gesenius, Lex.); *et concinnas* (excogitas, fingis culpam) *super culpam meam*, i. e. *culpam meam falsis criminationibus auges* (Heiligstedt); and so Hirzel, Vaihinger and Schlottmann (and to the same effect, Rosenmüller). For this use of the *verb*, see 13: 4; but the sense of the *phrase*, as given by Ewald, is doubtless correct, and accords with the parallelism.—There is no occasion for departing from the literal signification of the words כִּי צָפָה and תִּצְרֵף, which is the appropriate one here.

V. 18. וְאֵיכָל; the signification *and surely* (Gesenius, *Thes. profecto, revera*), is rejected in Gesenius' later eds. of his lexicon, and in others, e. g. in Maurer's and in Fürst's hebr. u. chald. Handwörterbuch. The *adversative* signification is the only one now recognized.—וְנִסְרָה; Hirzel: eig. *abwelken*, von Pflanzen gesagt; dann aber auch von anderen Körpern, welche sich *auflösen, schwinden, zunichte werden*; hier so viel als *gänzlich zusammenstürzen*, und so *verschwinden*. Heiligstedt: *marcessit*, prorsus corrui, dissolvitur et evanescit. Ewald: *sinkt morschend hin*. This expresses the proper import of the *verb*, when applied to a mountain. It is lost in Gesenius' translation: *mons, qui cecidit, jacet iners*.

\* This has no parallel in the language of Job elsewhere. His complaint is, that he is treated as a wicked man; the ground of which he does not comprehend, nor can he reconcile it with God's impartial justice.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.	אֲבָקִים יִשְׁחָקוּ מַיִם הַשִּׁטָּה סִיחֶיהָ עֲפָר־אֲדָמָה וְהִקְדָּה אֲנִישׁ הָאֲדָמָה:	19 Water wears out the stones; 19 its floods sweep away the dust of the earth: so thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.	הִתְקַדְּמְתָה לְעַד וְיִהְיֶה כִּשְׁמָה מָוֶן וְהִשְׁתַּחֲחֵהוּ:	20 Thou assailest him continual- 20 ly, and he goeth hence; thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.	וּבָנָיו יָבִיאוּ יָלָא וְיָבִיאוּ וְיִשְׁכַּחוּ וְלֹא-יִדְבָּקוּ לָמוֹ:	21 His sons come to honor, and 21 he knows it not; and they are brought low, but he heeds them not.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.	אֲךָ בָּשָׂרוֹ עָלָיו יִכְאֹב וְנַפְשׁוֹ עָלָיו תִּמְנָח:	22 Only, his flesh for itself shall 22 have pain, and his soul for itself shall mourn.
CHAP. XV.	CHAP. XV.	CHAP. XV.
THEN answered Eliphaz the Temanite, and said,	וַיֹּאמֶר אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר:	8 THEN answered Eliphaz the 1 Temanite and said:
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?	הֲחָכָם יִשְׁמַח בְּהִנְיָוִת וַיִּשְׂאָה קָרִיב בִּמְדִי:	2 Shall a wise man answer 2 with windy knowledge, and fill his breast with the East-wind;

V. 22. 'itself': himself

Ib. 2d memb. 'itself': himself

V. 20. **הִתְקַדְּמְתָה**, von *gewaltsamen Angriffen, Ueberfällen*, auch 15: 24; hier, von den Angriffen Gottes auf Gesundheit und Leben des Menschen (Hirzel).

V. 21. **יָבִיאוּ** is to be referred to **בָּנָיו**. Hirzel: **לָמוֹ** ist auf **בָּנָיו** zu beziehen; *er hat keine Einsicht, Kenntniss von ihnen*. There is no occasion to abandon the simple and natural construction, and to regard the suffix as *neuter*. Heiligstedt: suffixum in **לָמוֹ** (pro **לָהֶם**) neutrius sensum habet; *ea* (non animadvertit), sc. id, quod liberi sui contemti sunt.

V. 22. **עָלָיו**, expressing the *cause* or *ground*; Lex. 2, d. Suff. pron. as a reflexive, § 124, I, b. Such, I think, is the only consistent construction of this clause, as demanded by the connection and the arrangement of the words. So Heiligstedt: *Nonnisi de se caro (corpus) ejus dolet, (nonnisi in se ipso dolores sentit corpus ejus), Et anima ejus de se luget (suam ipsius sortem luget)*. Ewald's translation: *Nur sein eigener Leib schmerzt ihm, seine Seele trauert ihm, rests on a construction of **עָלָיו וְכָאֵב**, and **עָלָיו תִּמְנָח**, which is not justified. Nor is the thought in itself a just one. There is no ground for saying, that his body pains him &c.; but there is a foundation for the fine poetical conception of the original (see Expl. Notes). There is, perhaps, less objection to the false emphasis (the *Italics* are not meant, but the form "his own body" &c.), though it is certainly not the form in which the thought is expressed in the original. Equally wrong is Schlottmann: Ueber ihn selbst nur fühlt Schmerz sein Fleisch,*

über ihn selbst nur trauert seine Seele. In no consistent sense, even in poetical conception, could his flesh be said to feel pain for him; though he might properly be said to grieve for the body mouldering to dust.—Umbreit translates: *Nur über sich empfindet Schmerz sein Leib, nur über sich fühlt Trauer seine Seele*. This admits of a correct interpretation, though a false one is given it; viz. that in the gloomy realm of the dead, he is occupied solely with his own miserable condition, **עָלָיו** and **עָלָיו** being, together, a periphrasis for the whole man. So easily are the finest points obscured and lost, in a process of false generalization. The Sept. long since gave the sense correctly: *ἀλλ' ἡ αἰ σάρκος αὐτοῦ ἡλγισται, ἡ δὲ ψυχὴ αὐτοῦ ἐπὶ τῇ θανάτῳ*.

Ch. XV. v. 2. **וְיִשְׂאָה רִיחַ**; *knowledge of wind* (genitive of quality) = *windy knowledge* (Ewald: wind'ges Wissen), i. e. empty and sounding as the wind, a vain and ostentatious pretension of knowledge. "*Vain knowledge*" (Gesenius, Lex. **רִיחַ**, 1, bb) may serve as an explanation, in part at least, but not as a translation; the original image is required, as an introduction to the next member.—**קָרִיב** is not simply synonymous with **רִיחַ** (Gesenius, Lex. **קָרִיב**, 2, *extr.*), "of anything vain and empty". There is reference here to its vehemence and violence, and in Hos. 12: 2 (Heb. text), to its injurious and fatal effects. Heiligstedt, correctly: **קָרִיב** *curus*, quod voci **רִיחַ** in primo membro parallelo, ut Hos. 12: 2, respondet, non solum *inanitatis*, sed etiam *vehementiæ* imago est.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?	הוֹכֵחַ בְּדָבָר לֹא יוֹסֵף וּבְדִבְרֵים לֹא יוֹשִׁיל בָּם:	3 reproving, with speech that 3 helps not, with words wherein is no profit?
4 Yea, thou castest off fear, and restrainest prayer before God.	אֲפַאֲסָה חֵפֶז וְנָתַתִּי וְהִנֵּקֶת שִׁיתָה לְפָנַי אֱלֹהִים:	4 Yea, thou thyself dost cast off 4 fear, and withholdest prayer before God.
5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.	כִּי־יִצְאֶלֶךָ מִפִּי דִבְרֵי וְהִתְבַּחֵר לְשׁוֹן חֲרִישִׁים:	ה For thy mouth teaches thine 5 iniquity, although thou chooseth the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.	בְּהִשָּׁמֶת פִּיךָ וְלֹא־אֲנִי וּשְׁפָתֶיךָ בְּגִידֶיךָ:	6 Thy mouth condemns thee, 6 and not I; and thy lips testify against thee.
7 Art thou the first man that was born? or wast thou made before the hills?	הֲרִא־יָצִינוּ אִתָּךְ הַהָרִים וְלִפְנֵיךָ וּבְפָנֶיךָ הַתְּלָלִים:	7 Art thou the first man born, 7 and before the hills wast thou brought forth?
8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?	הֲשָׁמַעְתָּ אֱלֹהִים הַשְׁמֵעָה וְהִנֵּקֶת אֱלֹהִים חֲכָמָה:	8 Hast thou listened, in the 8 council of God; and reservest thou wisdom to thyself?
9 What knowest thou, that we know not? what understandest thou, which is not in us?	בְּהִיָּדְעָה וְלֹא יָדַעַתְּ מִכֵּינן וְלֹא־יָדְעֵנוּ הֵיא:	9 What dost thou know, and we 9 know it not, or understand, and we have not the same?
V. 5. בנ"א בדגש 7. בנ"א ה' 8. בנ"א ה' 9. בנ"א ה'		

V. 3. 'reproving': arguing

V. 4. 'cast off': abolish

Ib. whereby he is not profited?

Ib. 'withholdest': make light of | 'prayer': devotion

V. 3. So Gesenius, Thes. II. p. 592: *arguendo verbis quæ nil prosunt*; and Lex. Man. (ed. Hoffmann), רָכַב: *verba quibus nihil proficiunt*.—הִתְבַּחֵךְ the *Inf. abs.* construed as *adverb. accus.* § 131, 2, and רָכַב לֹא . . . לֹא as *relative clauses*: so Gesenius, Heiligstedt, Hirzel &c.—רָכַב, the indeterminate 3d person (§ 137, 3); Gesenius, Lex. Man. 1831, and (ed. Hoffmann) 1847. The verb may be transitive or intransitive; and this peculiarity is retained in the version. Less happily (Gesenius' Lex. Am. ed.): *words, by which he is not profited*. The verbal idea, in each member, is expressed absolutely: that does not help, or profit,—viz. any one, himself or others. Sept. ἐλέγχων ἐν λόγοις οἷς οὐ δει, καὶ ἐν λόγοις οἷς οὐδὲν ὄφελος. Arnheim and Ewald, in the same sense, but with a less simple and natural construction: Zücht'gen mit Worten—dienet nicht; und Reden—damit nützt man nicht! "Mit Worten", viz. with *words alone*, without corresponding acts. Hirzel's objection (womit sollte er es anders thun?) is, therefore, unfounded.

V. 4. *To break fear* is to break through its restraints (as *to break a law*, and *to break a covenant*, is to break through the restraints, and the obligations, which they impose); hence equivalent to the Eng. phrase, *to cast off fear*.—Thou

emphatic; even thou thyself art not restrained by the fear of God. The common rendering (Margin), is less consistent with this form; and, as a *constructive* view of Job's language, is less probable here.—Second member; Ewald: und schmälerst die Andacht vor Gott.

V. 7. Lit. *art thou born the first man*: expressing, not a transient act, but a permanent relation, which explains the apparently anomalous use of the *Imperfect* (comp. § 127, 4, c).—Here the adjective is not the *subordinate* (§ 112, I), but the *principal* idea, and therefore stands first; comp. § 112, I, Rem. I. There is, therefore, no occasion for the construction: Wörtl. bist als der erste der als Mensch geboren (Schlottmann).—The coincidence in form with Prov. 8: 25, in the most natural expression of so common an idea, is no evidence that the same subject is intended in both.

V. 8. Gesenius, Thes. II. p. 602: num auscultasti in consessu Dei?—Second member; the sense is given correctly by Schlottmann: und ziehst alle Weisheit an dich? Ewald (from Arabic usage): und saugst zu dir ein Weisheit,—a later development of the verbal idea, not so pertinent here.

V. 9. *Perf.* and *Imperf.*, § 126, 3, 2d ¶.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 With us <i>are</i> both the gray-headed and very aged men, much elder than thy father.	בְּיָמֵינוּ וּבְיָמֵי אֲבוֹתֵינוּ זָקֵנִים וְעִדְדִּים רַבִּים מִלִּפְנֵי אָבִיךָ	10 The aged also, and the hoary-headed, is with us, older than thy father.
11 <i>Are</i> the consolations of God small with thee? is there any secret thing with thee?	הֲקִטְנָה מִלְּפָנֶיךָ נִחְמוּתֵי אֱלֹהִים וְהֵאָדָר לְפָנֶיךָ סֵתֶר?	11 Are the consolations of God too little for thee; and the word that gently deals with thee?
12 Why doth thine heart carry thee away? and what do thy eyes wink at,	מַה יִּתְּנֶה לְבָבְךָ וּבְחִינֵי עֵינֶיךָ	12 Why does thy heart carry thee away; and why twinkle thine eyes;
13 That thou turnest thy spirit against God, and lettest <i>such</i> words go out of thy mouth?	כִּי תִסָּבֵב רֹחַךְ בְּעַד אֱלֹהִים וְתִצְאֶה מִפִּיךָ דְּבָרִים כָּדוּרִים	13 that against God, thou dost turn thy spirit, and utter words from thy mouth.
14 What <i>is</i> man, that he should be clean? and <i>he which is</i> born of a woman, that he should be righteous?	מַה הָאָדָם וְהָיָה טָהוֹר וְהָיָה צָדִיק כִּי יוֹלְדָה אִשָּׁה	14 What is man, that he should be pure, one born of woman, that he should be righteous?
15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.	לֹא בִטָּחָה בְּקִדְשֵׁי לֹא וְשָׁמַיִם לֹא-טָהוֹר בְּעֵינֵיךָ	15 Lo He trusteth not in his holy ones, and the heavens are not clean in his eyes.
16 How much more abominable and filthy <i>is</i> man, which drinketh iniquity like water?	מַה-כִּי יִשְׁתֶּה בְּמִימֵי עֲוֹנוֹ וְהָיָה כַּמַּיִם	16 Much more, the abominable and polluted; man, that drinks in iniquity like water.
	V. 15. בְּקִדְשֵׁי ק'	

V. 12. 'thy spirit': thine anger,

V. 14. and that he should be righteous, that is horn of woman?

V. 10. בְּיָמֵינוּ . . . בְּיָמֵי אֲבוֹתֵינוּ (§ 112, 2), in form and signification like *grandævus*. Some suppose, with little probability, that "with us" means, in the little circle of Job's opponents in this controversy, and that Eliphaz himself, the oldest of them, is intended. The translation should be so expressed, as not to exclude this supposition.

V. 11. מִלְּפָנֶיךָ *less than thou*, i. e. less than thy need, or desire; so רַבִּים מִלְּפָנֶיךָ, 1 K. 19 : 7, *greater than thou*, i. e. greater than thy strength, too great for thee. Comp. Lex. עֵינֶיךָ, 5, b. *Little in thy account*, i. e. contemned, despised by thee, is not the meaning of the Heb. phrase.—Second member. *Lit. that (is) gently with thee*, i. e. treats thee with gentleness; the frequent adverbial predicate (expressing *manner of being*) after a subst. verb expressed or implied.

V. 12. Gesenius, Thes. II. p. 739 (and Lex. Am. ed. עֵינֶיךָ, 1, b, extr.) *quo te rapit cor tuum?* But this is not a recognized sense of עֵינֶיךָ, and is not suited to the next member. It is a form of reproachful expostulation (§ 153, 2, Note †).—וְתִצְאֶה; the significations, *to roll the eye* (Ewald); *trözig, schrecklich sein*, von den Augen (Maurer, Hdwch), are without any reliable basis. The translation, *quid innuunt oculi tui* (Gesenius, Thes. III. p. 1280), is feeble.

V. 13. In the rendering of the Vulgate, *hujusmodi sermones* (followed in all the old English versions), the idea *such, of such a nature*, is a sheer addition to the text, not implied in the words nor necessary to the full expression of their

meaning, and therefore unjustifiable. *To cherish evil thoughts of God*, is the sense of the first member; *to utter them in words*, is that of the second. Umbreit: Wir müssen אל-אל aus dem vorübergehenden Versgliede wieder hinzudenken. So Heiligstedt: *Et adversum eum educas ex ore tuo* (ore tuo profers) *verba*.

V. 14. Literally: What is man, that he should be pure, and, that he should be righteous, one born of woman?

That is: what is one born of woman, the interrogative being mentally repeated in the second member. This construction is required by the connection of thought, and is favored by the accentuation. Ewald, on the contrary: Was ist der Mensch, dass rein er wäre, und dass gerecht des Weibes Sohn! (so Umbreit, Vaihinger, Schlottmann &c.); which makes this connection: What is man, that the son of a woman should be righteous?

V. 15. *Holy ones*. Angels are undoubtedly intended here, as in ch. 4 : 18; compare the references in the note on ch. 5 : 1. The word *saints* (in all the old English versions), would not now express the sense.

V. 16. So all the later versions in accordance with the obvious connection of thought, and the structure of the Heb. sentence. The sense was correctly given by Tyndale (followed by Cranmer and the Bishops), though the grammatical structure was lost in a single point: *How much more than an*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 I will shew thee, hear me; and that <i>which</i> I have seen I will declare;	אֶמְרָה לְךָ שְׁמָעֵנִי וְהַחֲלֹמִי בְּאִפְסָרָהּ:	17 I will show thee; listen thou to me: and that which I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid it:	אֲשֶׁר־הִסְתִּירִים בְּיָמֵיהֶם וְלֹא כִסְּיוּ בְּאִבְרָהֶם:	18 what the wise make known, 18 and have not hidden,—from their fathers.
19 Unto whom alone the earth was given, and no stranger passed among them.	לָתֵם לְבַדָּהּ נִתְּנָה הָאֲרֶץ וְלֹא־עָבַר עָלֶיהָ זָר:	19 To whom alone the land was 19 given, and no stranger passed among them.
20 The wicked man travaileth with pain all <i>his</i> days, and the number of years is hidden to the oppressor.	כָּל־יְמֵי רָשָׁע הֵיאָה בְּתַחֲלֹל וְיִסְפֵּר שָׁנָיו נִסְתָּר לְמַדְרִיץ:	20 All the days of the wicked 20 man, he is in pain, and the number of years that are laid up for the oppressor.
21 A dreadful sound <i>is</i> in his ears: in prosperity the destroyer shall come upon him.	קוֹל־חֲדָדִים בְּאָזְנוֹ בְּשָׁלוֹם שֹׁכֵן יָבֹא־עָלָיו:	21 Sounds of fear are in his ears; 21 in peace, the destroyer comes upon him:
22 He believeth not that he shall return out of darkness, and he is waited for of the sword.	לֹא־יִבְאָצֵן יָשִׁים מִחֲדָרְהָשָׁךְ וְנָסִי הֵיאָה אֶל־יָדָיו:	22 he trusts not that he shall 22 escape out of darkness; and he is destined for the sword.
23 He wandereth abroad for bread, <i>saying</i> , Where <i>is it</i> ? he knoweth that the day of darkness is ready at his hand.	תָּרַד הֵיאָה לִלְחָם צָמָה וְיָדָע כִּי־יִרְחֹץ בְּיָמֵי הָהֵם:	23 He wanders about for bread: 23 Where is it? he knows that a day of darkness is ready, at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.	רַב־צָרָהּ וְעִצְבָּהּ יִפְחָדוּ אֶת־הַמֶּלֶךְ בְּמִלְחָמָהּ יִשְׁתַּבֵּחַ לְפָנָיו:	24 Trouble and distress make 24 him afraid— overpower him, as a king ready for the battle.
25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.	כִּי־נִתְּנָה אֶל־אֵל רָדָה וְעַל־יְמִינֵהּ הִתְקַבֵּר:	25 Because he stretched out his 25 hand against God, and proudly set himself against the Almighty;

abominable and vile man, *whiche drincketh wickedness like water*. The Genevan, following the Vulgate, strangely misrepresents the meaning and application of the verse; and was followed and amended for the worse in the common version: *Howe much more [is] man abominable and filthie* (common version, *how much more abominable and filthy is man*). Bad as the heavens are, man is still worse!

V. 18. Heiligstedt, correctly: אֲשֶׁר־הִסְתִּירִים בְּיָמֵיהֶם cum בְּיָמֵיהֶם conjungendum est, quia כִּסְּיוּ וְלֹא כִסְּיוּ est enuntiatio interjecta, quæ ad בְּיָמֵיהֶם pertinet.

V. 20. The rendering of the Targum is here followed in the old Eng. versions, and by some modern scholars (e.g. Eichhorn, Rosenmüller, Umbreit), viz. *the number of years is hidden from the oppressor*. But this is no less true of the righteous than of the wicked; and what is evidently the leading thought of the verse, is thus wholly lost in the second member.

The two clauses, "all the days of the wicked man", "and

the number of years that are laid up for the oppressor", correspond to each other (as designations of time), and the third clause, "he is in pain", is common to both. Ewald:

So lang Frevler lebt, wird er gequält,  
wieviel Jahre dem Tyrann gespendet.

Das zweite Glied ist nur weitere Beschreibung der Zeit: so lange er auch leben mag, und sicher ist ihm immer nur eine gewisse, oft kurze Frist aufgespart, wird er immer gequält. So Heiligstedt: *Omnes dies improbi, quoad vivit improbus, hic torquetur . . . Et per numerum annorum qui repositus (destinatus) est violento, per tot annos, quot destinati sunt violento* (sc. improbus cruciatur).—וְיִסְפֵּר שָׁנָיו נִסְתָּר לְמַדְרִיץ est enuntiatio relativa (Heiligstedt); § 148, 1.

V. 21. קוֹל־חֲדָדִים expresses the plural of the compound idea *sound of fear* (108, 3, c), the two words being treated as a compound noun.

V. 22. נָסִי for נָסִי § 75, Rem. 5.

V. 23. Ewald: Schweift unher nach Brode—wo?—. Schlottmann: Er irrt unher nach Speise: wo?



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
26 He runneth upon him, <i>even</i> on <i>his</i> neck, upon the thick bosses of his bucklers:	רָוַחַן אֵלָיו בְּצוּגָאֵר בְּבִטְרֵי בָּמֵר בְּבִטְרֵי	26 ran upon him, with stiffened 26 neck, with the thick bosses of his bucklers.
27 Because he covereth his face with his fatness, and maketh collops of fat on <i>his</i> flanks.	כִּי־כִסָּה פָנָיו בְּחֶלְבֵי וַיַּעַשׂ שִׁירָתָה עֲלֵי־כִסְלָיו	27 Because he covered his face 27 with his fatness, and gathered fat upon the loin;
28 And he dwelleth in desolate cities, <i>and</i> in houses which no man inhabiteth, which are ready to become heaps.	וַיֵּשְׁבֶנָּה עָרִים וַיִּקְדְּדוּהָ בָּתֵּימָם לֹא־יִשְׁבּוּ לָמָד אֲשֶׁר הִתְעַתְּדוּ לְגִלְמָם	28 and abode in desolated cities, 28 whose houses none inhabit, which are destined for stone-heaps.
29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.	לֹא־יִגְדֹּשֶׁר וְלֹא־יִקְדָּמֻם חֵילָו וְלֹא־יִשָּׁאָה לְאַדְמֹת מוֹלָם	29 He shall not be rich, nor shall 29 his wealth endure; nor shall their possessions spread abroad in the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.	לֹא־יִדְּסֹר מִיַּד־חֹשֶׁךְ וְנֹכַחַתוֹ תִּבְבֹּשׂ שִׁלְחָתָהּ וְנִסְיֹר בְּנֶפֶח פִּיִּי	30 He shall not escape out of 30 darkness; a flame shall dry up his branches; and by the breath of His mouth shall he pass away.
31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.	אֶל־יִרְאֶמֶן בְּטוֹן יִהְיֶה כִּי־שִׂוָּא קִתְּנָה תִּקְדָּמָהּ	31 Let him not trust in evil; 31 he is deceived, for evil shall be his reward.
	V. 31. א' חסר	

V. 28. houses where none dwell

Ib. 'are': were

V. 29. his wealth shall not mount up, nor shall their possessions bend down to earth.

Ib. 'possessions': fold (V. R.)

V. 31. 'evil': vanity | 'he is deceived': the deceived one

Ib. 2d memb. 'evil': vanity

V. 27. וְעָשָׂה, § 53, 2, Note \*.

V. 28. The sense is the same, whether רָוַחַן is taken actively as the indeterminate 3d person (they inhabit not = none inhabit), or intransitively and passively, as by Gesenius (Lex. 4) and others.—לָמָד, used with reference to the fem. substantive (§ 121, Rem. I); and with the relative sense (§ 123, 3, b). But the general sense is the same, if לָמָד is taken, as is commonly done, for the *pleonastic dative* (§ 154, 3, c); or, with more probability, as the designation of place. So Hirzel: לָמָד steht nicht pleonastisch, sondern ist Ortsbezeichnung; vgl. רָוַחַן Ps. 9: 5.—הִתְעַתְּדוּהָ, *passive*, § 54, 3, d.

Another relation of vv. 25 fol. has been recognized by some, as Rosenmüller, De Wette formerly, Ewald in his first edition, and others; viz. v. 25 *Because he stretched out* &c., v. 27 *because he covered* &c., v. 28 *therefore shall he inhabit* &c. This construction, unnatural in every view, is abandoned by De Wette (3d ed.) and by Ewald (2d ed.). But the connection of וַיֵּשְׁבֶנָּה with וַיַּעַשׂ is equally against De Wette's construction of the former in his 3d edition; viz. *darum bewohnt er verwüstete Städte*; which, moreover, is not a common mode of punishing the oppressor, as this language implies.

There is less objection to Ewald's view (2d ed.), of the rela-

tion of vv. 27, 28, as the protasis: *though he may have covered* &c. (*for has he = for if he have*: hence, *though he has*); and of vv. 28 fol. as the apodosis: *yet is he not made rich*. But this change in the use of כִּי is unnecessary; and the terms of v. 28 plainly show that the *crime* is made the prominent thing, and not the advantage obtained or sought from the act.

V. 29. וְיִגְדֹּשֶׁר &c.; Gesenius, *Tbes. II.*, p. 877: *Intrans. expandit*, i. e. *diffudit se* (grex alicujus in terra); De Wette, und nicht breitet sich aus im Lande sein Besitz. The objection to this use of the phrase is not valid; the inherent intransitive sense of the verbal stem being apparent in its derivatives, and this use of גָּ, especially in poetry, is clearly established (Lex. B. I, *extr.*).

On the contrary, Schlottmann (after Ewald's suggestion, but with a happier conception of the figure): nicht steigt seine Habe, nicht senkt sich auf die Erde sein Besitz; an image of a tree, with its towering trunk, and branches bending to the earth with fruit.—מִנְזָלָם. The etymology suggested by Schultheis is now generally admitted. Ewald: מִנְזָלָם scheint das *Erworbene* zu bedeuten, נִיז = נָזַל *erreichen*. So Heiligstedt and others.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 It shall be accomplished before his time, and his branch shall not be green.	בְּלֹא-יָבוֹד הֵפְלֵא וְכִפְתּוֹ לֹא יִהְיֶה יָרוֹק:	32 Before his time, it is fulfilled; 32 and his Palm is no longer green.
33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.	וְהִנֵּחַ כַּמִּשְׁכָּה בְּסִרּוֹ וְהִנִּיחַ אֶת-צִיָּתוֹ נִשְׁרָף:	33 He shall shake off, like the 33 vine, his unripe grapes, and, like the olive, cast away his blossoms.
34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.	כִּי-יִשְׁתַּח הָעָם בְּלֹא-יָבוֹד וְאֵשׁ אֶחְלָה אֶת-הַמִּשְׁכָּה:	34 For the household of the im- 34 pure is desolate, and a fire devours the tents of bribery.
35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.	הֵנָּה אֶחְלֵל וְהִנֵּחַ אֵין וְהִנֵּחַ בֶּטֶן כִּדְבָר:	35 They conceive mischief, and 35 bring forth vanity; and their womb matures falsehood.
CHAP. XVI.	CHAP. XVI.	CHAP. XVI.
THEN Job answered and said,	וַיַּעַן יוֹב וַיֹּאמֶר:	8 THEN answered Job, and 1 said:
2 I have heard many such things: miserable comforters are ye all.	שָׁמַעְתִּי מְאֹדָה בְּאָזְנוֹ וְהִנֵּחַ כָּל-חֹמְרֵי:	2 I have heard many such 2 things; miserable comforters are ye all.
3 Shall vain words have an end? or what emboldeneth thee that thou answerest.	הֲכֵן לְדַבְּרוֹתַי אִם-יִחַד-לְהַפְּרֵם כִּי תַעֲנֶה:	3 Is there any end to words of 3 wind? or what emboldens thee, that thou shouldst answer?
4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.	גַּם אֶחְדָּשׁ כְּכֶם אֶדְבָּר לִי גִשׁ נֶפֶשְׁכֶּם תַּחַת נַפְשִׁי אֶחְבֶּרֶתָה עַל-לִבִּי בְּדִלִים וְאֶנְדָּתָה עַל-לִבִּי בְּעֵי רֹאשִׁי:	4 I also could speak as ye do; 4 were your soul in place of mine, I could frame words against you, and could shake my head at you.

V. 34. is famished

V. 3. what provokes

V. 4. would speak | would frame | would shake

V. 32. Comp. *הָיָה מֵעַתָּה* Eccl. 7 : 17.—*הֵפְלֵא* *it is made* (or *makes itself*) *full, complete*, either referring to *הַמִּשְׁכָּה* as understood by Hufnagel, Hirzel and others (or to *time*, Gesenius, Lex. Niph.); or the *fem.* is used as *neuter*: *impletur*, *actum est de eo*, *immatura morte absunitur* (Heiligstedt); *ist es aus mit ihm* (De Wette). But *הֵפְלֵא* can hardly be taken as = *actum est de eo*. Ewald, more happily: *es erfüllt sich, geht vorbei, zu Ende*. The form of the original should be preserved, as it gives a clear and consistent sense, and enables the reader to judge of the connection. *Before his time*, i. e. prematurely, *it is fulfilled* (viz. the recompense for his wickedness; or, in the neuter sense, it is finished, *actum est*), in overwhelming misfortune and untimely death.

*And his Palm*. Ewald: *seine Palme grünet nicht* (2d ed. *grünet nie*). There is no ground for the general signification *a branch, a bough*\*; while there is here a special reason for the use of the *Palm*, or *Palm-branch* (see Expl. Notes).

\* Hupfeld (Spec. Quæst. in Jobeidos locos vexatos):

V. 34. *Desolate*: So Schlottmann (*wüst*) correctly, from the etym. meaning *hard* (of the soil), hence *unproductive, barren, waste*.

V. 35. *הִנֵּחַ*, *Inf. abs.* (131, 4, b, a) an emphatic expression of the thought.—*הִנֵּחַ* *prepares*, in the sense, *brings to maturity*. Ewald: *und ihr Bauch macht—Täuschung reif!*

Ch. XVI., v. 3. *הִנֵּחַ*, implying a negative answer (§ 153, 2, 2d ¶), the question being equivalent to a negative assertion. We cannot translate: *shall vain words have an end*, in the sense, *shall not vain words have an end*; for the interrogative *הִנֵּחַ* is not so used (see remarks on Ch. 20 : 4).—*וְאֵין* in a *disjunctive* question, § 153, 2, 3d ¶.

V. 4. *בָּנִי*, § 155, f, and note.—*Could frame words*. So Gesenius, Lex. Hiph: *necterem contra vos nexus verbis* i. e. *verba*

*בָּנִי* enim non quemvis ramum indicat, ut temere statuunt, sed palmæ tantum, qua primum arborum nobilium exemplum cernitur.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 But I would strengthen you with my mouth, and the moving of my lips should assuage <i>your</i> grief.	אֲחַזְקֶנּוּ בְּפִי וְנִרְוֶה שִׁפְתֵּי וְהִשְׁקֵה	ה I would strengthen you with 5 my mouth, and the comfort of my lips should uphold!
6 Though I speak, my grief is not assuaged: and <i>though</i> I forbear, what am I eased?	אִם-אֶדְבָּר לֹא-יִשְׁקָטָה בְּאַבִּי וְאִתְּקַלָּה בְּחַיָּתִי הַחַיָּה	6 If I speak, my grief is not 6 assuaged; and if I forbear, does it at all depart from me?
7 But now he hath made me weary: thou hast made desolate all my company.	אֶתְעִיָּה חֵלְאִי הַשְׁמֹה בְּלִשְׁתֵּהוּ	7 But now, He hath wearied 7 me out: thou hast made all my house- hold desolate;
8 And thou hast filled me with wrinkles, <i>which</i> is a witness against me: and my leanness rising up in me beareth witness to my face.	וְהִמְלֵחְתָּ לִּי קְרַח וְנָקָם בִּי כְּחָשִׁי בְּקִצְרִי בְּעֵינִי	8 and me hast thou seized—it is 8 become a witness; and my leanness rises up against me, it bears witness, to my face.
9 He teareth <i>me</i> in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.	אֶפְסֵי שָׂלַח וּשְׁשָׁעִי חֶרֶס עָלַי בְּשִׁנָּי עָרִי וְקָשָׁשׁ עֵינָיו לִי	9 His anger rends, and it pur- 9 sues me; he gnashes on me with his teeth; my enemy sharpeneth his eyes at me.
10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.	פָּתְחוּ עָלַי בְּפִיהֶם בְּחֶרֶסָה הִכּוּ לְחֶגֶר וְיָחַד עָלַי רָחֲמָאִין	10 They gape upon me with their 10 mouth; with scorn, they smite me on the cheek; together they combine against me.
	בִּנְ"א בַחֲסֵה בַתָּה	

V. 5. and the moving

V. 6. my pain

sc. inania, mendacia contra vos serere possem. Comp. § 138, Rem. 3, Note. Ewald: mit Worten klügeln, nach dem Arab. wo *wissen* bedeutet; aber der hebr. Sprachgebrauch gnügt (Hirzel); a remark equally applicable to many similar cases.—The *lengthened Imperf.*, in the first person, is sometimes *continuative* merely (here following an implied or expressed condition), and hence is used with *Var. consec.* (§ 49, 2, b, extr.). Its use to express *purpose*, *I would*, or *I will*, *speak* (בִּנְ"א alone seems to me decisive against this) is not so appropriate here. See Expl. Notes.

*Your soul* is not to be taken as a periphrasis of the personal pronoun (a doubtful usage, Gesenius' Lex. נַפְשִׁי, 5, med.). *Soul*, the seat of intelligence, mental activity, and emotion, stands as the representative of these faculties in man, and is specially appropriate here, where there is immediate reference to what is thought, felt, and suffered. The force of the expression is lost, therefore, by substituting *ye* and *me*.

V. 6. *Assuaged*. The literal form, *is not restrained*, in English would mean, *is not repressed in utterance*; and the true meaning must be given by an equivalent phrase.—Second member: lit. *as to what*, in what respect, *does it depart*, =

does it at all depart.—Lengthened *Imperf.* in a *conditional* clause, § 128, 1, d.

V. 7. עָרִי עָלַי as in 15 : 34. The reading of the Syriac (עָרִי), followed by Umbreit and some others, arose probably from עָר in the following verse. Of the correctness of the Masoretic pointing (Targum, עָרִי עָלַי עָרִי) there can be no doubt.

V. 8. קְרַח, as in 22 : 16. So Sept. ἐπὶ ἐλάβον μου. Sym. κατέδιδόν με. The signification *to wrinkle*, a secondary usage of the Syriac (*corrugare*, a constringendo et contrahendo), passed from the Vulgate (rugæ meæ testimonium dicunt contra me; Tyndale: *whereof my wrinkles bear witness*), and Pagnino (et rugare fecisti me; in testem fuit), into Luther's and the old English versions. Luther: Er hat mich runzlicht gemacht, und zeuget wider mich; Cranmer and the Bishops': *And that thou haste filled me with wrinkles, my fleshe is recorde*; Geneva: *And hast made me full of wrinkles, which is a witness thereof*. But it has no claim to be regarded as a Hebrew usage, and is rejected in all recent versions.

V. 10. רָחֲמָאִין, *combine* &c. So Gesenius, Thes. & Lex. pr. compleverunt se vicissim, i. e. mutuum sibi auxilium præ-



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.	וּבְיַד יְהוָה אֶל אֶל הַגִּבּוֹרִים וּבְיַד יְהוָה רָשָׁעִים הִקְדִּינִי	11 God delivers me up to the 11 unrighteous, and casts me into the hands of the wicked.
12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.	שָׁכַנְתִּי בְרָחֳמָיו וְהִפָּרְקָנִי וְאָחַז בְּצַוְנוֹתַי וְהִפָּצְצָנִי וְהִקְדִּינִי לְפָנָיו לְמַטָּה	12 I was at rest,—and he 12 shattered me; he laid hold of my neck, and dashed me in pieces, and set me up for his mark.
13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.	וְשֹׁכְבֵי קִלְעִי רָבִי וְשִׁפְתִּי בְלִיחֵי וְלֹא יִחָלֵץ וְשִׁפָּה לְאָרְצוֹ בְּהִרְגִּי	13 His strong ones beset me 13 round; he cleaves my reins, and does not spare; and pours out my gall upon the earth.
14 He breaketh me with breach upon breach; he runneth upon me like a giant.	וְהִפָּרְקָנִי בְּקֶרֶן עַל־קֶרֶן וְהָיָה קִלְעִי כְּגִבּוֹר	14 He breaks me, with breach 14 upon breach; he runs upon me like a warrior.

V. 13. His arrows; *others*, His archers.

stiterunt, altero alterius lacunas qs. explente; sq. על *conjunctis viribus impetum fecerunt* in aliquem, Job. XVI., 10. So Arabic. conj. VI. invicem juverunt, concordarunt ac unanimes fuere.

The ancient versions are mere conjectures drawn from the context: Syr. and Targ. *are filled with rage against me*; Vulg. *satiati sunt pœnis meis*.—The rendering of Pagnino: *simul adversum me congregati sunt* (Mercier: *contra me congregantur*), passed into the old English versions. Cranmer: *they gather themselves together against me*; so the Genevan, and the com. version (have gathered). But the sense, simply *to collect, to assemble*, does not lie in any form of this word. *Have made themselves full* scil. in number (Ludov. de Dieu: *implerunt se*, id est pleno numero congregarunt se), more nearly corresponds to its use in other forms; but is without direct support, and is not suited to the connection. Gesenius' definition is drawn naturally from the primary signification and the form of the word; and is sustained by the use of the corresponding form in the Arabic. Vaihinger: *Zusammen gegen mich sind sie verbündet*. Less happily, Schlottmann: *allmiteinander kommen sie zu Hauf*; and Heiligstedt: *Una contra me se complent*, pleno numero conveniunt, i. e. cuncti contra me congregantur; . . . ad הִתְקַלַּף cf. קָלַף Jes. 31 : 4. Hirzel's suggestion: *sich in volle Rüstung werfen, sich vollständig bewaffnen*, is without a shadow of probability. In the passage appealed to (2 Sam. 23 : 7), the verb has for its complement בְּרִיחַ; no proof, certainly, of an *ellipsis* of this word.

V. 13. *Beset me round*, expresses the combination קִלְעִי רָבִי.—*Strong ones* (רָבִי as in 35 : 9; Lex. 2, a); comp. "host succeeding host", in 10 : 17. Gesenius, Thes. III. p. 1254: *quidni retineas egingunt me multi ejus* i. e. agmina ejus, vel *fortes, potentes ejus* i. q. הַגִּבּוֹרִים? cui magis etiam convenit verbum קָבַב. The translation, *his arrows* (or *darts*), has the concurrent testimony of the ancient versions, Sept., (and Itala), Syr., Targ., Vulg. It is still retained by some leading philologists; e. g. Ewald: *רב erklären die alten Uebersetzer ganz richtig als Geschoss*; Hirzel: *רב, Geworfenes, Pfeil, nach Analogie von רָב Erbeutetes, Beute*; Stammw. רָב (Perf. רָב), 1 Mos. 49 : 23, welches s. v. a. רָבָה, vgl. 1 Mos. 21 : 20. So Heiligstedt and others. But the philological grounds for it are not fully conclusive, and it is rejected by Gesenius.

The Rabbinic interpretation, *his archers*, was adopted by early Christian Hebraists (Pagnino: *circuierunt adversum me jaculatores ejus*; on the contrary, Seb. Munster, *Dictionarium Hebraicum*, anno 1523, "רָבִי *jacula* Job 16"); and also in some of the early Eng. versions.\* E. g. Cranmer: *His archers compassed me rounde aboute*; so the Genevan, Bishops', and common version. It has no philological support, and is now generally rejected. Maurer (Hdwch.) appeals to this passage, and to Jer. 50 : 29, Prov. 26 : 10, as instances of this usage; but they furnish no proof of it.

\* But in Tyndale's (the oldest from the Heb.): *he hath compassed me rounde aboute with his darts*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.	כִּי שָׂם תַּחְתִּי גִלְדִי וְעִלְלִיתִי בַּדָּפֶר כַּרְנִי:	15 I have sewed sack-cloth upon my skin, and have thrust my horn into the dust.
16 My face is foul with weeping, and on my eyelids is the shadow of death;	פָּנַי גִּחְסוֹרָה מְדִי־גִדִּי וְשֵׁל בְּעֵינַי צִלְמוֹת:	16 My face is inflamed with weeping, and a death-shade is on my eyelids;
17 Not for <i>any</i> injustice in mine hands: also my prayer is pure.	עַל לֹא־חַטָּאת בְּיָדַי וּתְפִלָּתִי זָכָה:	17 although no violence is in my hands, and my prayer is pure.
18 O earth, cover not thou my blood, and let my cry have no place.	אֲדֹנָי אֱלֹהֵי־בָשָׂר הָאֵרֶץ וְאַל־תִּהְיֶה לְקֹבֶה לְבִשְׁמִי:	18 Earth, cover not thou my blood! and let my cry have no resting-place!
19 Also now, behold, my witness is in heaven, and my record is on high.	בְּעֵת־הַזֶּה הֵנָּה בִּשְׁמַיִם הָאֵרֶץ וְאִשְׁתִּי בַּשָּׁמַיִם:	19 Even now, behold my witness is in heaven, and my attestor is on high.
20 My friends scorn me: <i>but</i> mine eye poureth out <i>tears</i> unto God.	חֲלִצֵי־הַבָּשָׂר אֶל־אֱלֹהִים הִלְכָה עֵינִי:	20 My mockers, are my friends: 20 unto God my eye poureth tears;
21 O that one might plead for a man with God, as a man <i>pleadeth</i> for his neighbour!	וַיִּזְכֶּה לְבָשָׂר חֲסִיד־אֱלֹהִים וּבְרֵאשִׁיָּם לְרֵעֵהוּ:	21 that he would do justice to a 21 man with God, as a son of man to his fellow.

V. 16. בנ"א בחטף פתח. Ib. חת"מנו כ' ק'  
V. 19. ענ"י בחטף פתח.

V. 15. *And have thrust* (וְעִלְלִיתִי). So Gesenius, Thes. II. p. 1033: *immisit in pulverem cornu meum*, and in the Man. Lex. Am. edition; but formerly (Lexicon manualis, 1833): *male habui caput meum pulvere* i. e. *foedavi, totum conspersi pulvere*.\*

V. 17. כִּי, as in I0 : 7; comp. Lex. B, 1.

V. 18. Hirzel: חֲלִצֵי, Ort wo mein Schreien stehen bleibt, wo es in seiner weiteren Verbreitung gehemmt wird, also verhallt.

V. 19. *My attestor*: שִׁחָדִי, an eye-witness; one who can attest, from personal knowledge. Ewald, happily: mein Mitwisser. The sense was correctly given by Tyndale (followed by Cranmer): *and he that knoweth me is above in the height*; Bishops': *and he that knoweth me is in the height*; Genevan (followed in the com. version): *my record*.

V. 20. חֲלִיצֵי, *my mockers*, the prædicate placed first for emphasis (§ 145).

V. 21. So Gesenius, Thes. II. p. 592: *ut jus dicat viro in lite quam habet cum Deo*, i. e. *jus ejus tueatur*. The form: *to a man with God*, shows clearly what is meant; viz. that *man*, in a cause between him and God, may receive justice, —that the infinite disparity between the parties should not prejudice his cause. It is as a *man* he here speaks of him-

self; and the ground-thought here is the same as in ch. 9 : 32. (See Expl. Notes). This, the main point, is lost in Ewald's version and explanation: *Zu Gott mein Auge thränet, dass er dem Mann vor Gott Recht gebe*; erklärend, dass der für schuldig gehaltene schwache, nun verblichene Mensch, Hiob, dennoch vor Gott gerecht sei. This, moreover, claims too much; for Job does not assert that a man can be *just with God* (just in the sight of the infinitely Wise and Holy), but the contrary; see ch. 9 : 2. The point on which he desires that justice may be done, between him and God, is his complaint of the severity of God's chastisements; comp. chs. 8 : 20; 9 : 22-24; 10 : 2, 3.

The general idea is more nearly expressed by Schlottmann: *Dass er entscheide zwischen dem Mann und Gott*. But here again, the principal point in the original, viz. that justice be done to *man*, the *weaker party*, is not expressed. His explanation of the form of the original is nearer the mark: wörtlich, dass er für den Mann die Entscheidung treffe mit Gott, d. h. in seinem Verhältnisse zu Gott.

Heiligstedt: וַיִּזְכֶּה pendet ab hemistisch. posteriore v. 20; obscuro Deum, *ut jus dicat*. So Gesenius, Umbreit, Ewald, Hirzel, Schlottmann, Vaihinger, and others. There is nothing in the form or the connection to indicate an *Optative* (O that one might contend for a man with God), which is entirely out of place here, and with the second member (as a son of man for his fellow), makes no sense at all.—Second member: *Vav of comparison*, as in 5 : 7 (Lex. 1, dd).

After what has been said, it is unnecessary to add any refu-

\* Still quoted as his view in Olshausen's 2d ed. of Hirzel (and in a recent American work on Job, 1854), and retained in Hoffmann's ed. of the Lexicon.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 When a few years are come, then I shall go the way whence I shall not return.	כִּי־שָׁנִים קָצָרִים וָאֶחָדָה וָאֶחָדָה לֹא־אָשִׁיב אֶחָדָה	22 For a few years will pass, and I shall go the way that I return not.
CHAP. XVII.	CHAP. XVII.	CHAP. XVII.
My breath is corrupt, my days are extinct, the graves are ready for me.	רוּחִי הִתְפַּח וְיָמֵי מִן־יָדַי נִכְרְתִים לִי	8 My breath is consumed, my days are extinct;
2 Are there not mockers with me? and doth not mine eye continue in their provocation?	אֲבִלֹא מְהַלְלִים עִמָּדִי וְעֵינִי בְּהִתְפַּחֲתָם עַד־מָוֶת	2 Of a truth, mockeries beset me; and my eye must dwell on their provocation.
3 Lay down now, put me in a surety with thee: who is he that will strike hands with me?	שָׁכַבְתָּ וְאֶת־עַרְבִי עִמָּךְ וְיִשְׁחָטֵנִי לְעֵדֶךָ הַהִוא	3 Give a pledge, I pray thee; be thou my surety with thee: who is there, that will give his hand for mine?

V. 1. My spirit

V. 2. { Do not mockeries beset me?  
and does not my eye dwell

Ib. the grave is

V. 3. that will strike hands with me

tation of the assumption, by Ewald, of an *entire change in the construction* of הוֹדִיָּה in the second member (und richte gegen seinen Freund den Menschen); or of the construction which assumes, that the ה of the first member is implied in the same sense before אָרְבֵּם in the second, while the ה expressed in the second corresponds, in construction and sense, to הָם in the first! It was not the writer's object to amuse himself, or puzzle his reader, with mere riddles in construction.

Ch. XVII. v. 1. *My breath &c.* So Gesenius, Lex. (הִתְפַּח, Pu.): *halitus meus destructus est*, i. e. vis vitalis exhausta (but later, in the Am. edition: "my spirit is destroyed, i. e. my vital powers are spent"). Ewald: vernichtet ist mein Geist. The signification *breath* is preferable here. So Hirzel: רוּחִי der *Athem*, s. v. a. die Lebenskraft; and Schlottmann: mein Odem ist zerstört.—*The graves*: § 108, 4, Rem. 2. The use of the plural is not an idiom of the language, but a peculiarity of the writer's conception. As such it should be retained, the expression being as admissible in English as in Hebrew. Heiligstedt: similiter apud Græcos *tagai* de unius sepulchro dicitur; cf. Herod. 5, 63. Soph. Aj. 1090.—Lit. *the graves are mine*: i. e. nothing else remains to me. The literal form would not, in English idiom, convey the true sense.

This verse is now commonly, but improperly I think, connected with the preceding paragraph. The thought is there fully closed with v. 22; and this addition drags feebly and heavily. The new connection, in ch. 17, properly begins with this allusion to his hopeless condition (see Expl. Notes), as aggravating the unkindness of which he complains, and against which he pleads for the divine interposition.

V. 2. לֹא אֶחָדָה (§ 155, 2, f. 2nd ¶, Lex. אָחָד, D, 2), a strong asseveration, as in ch. I: II, 2: 5, 31: 36. Cocceius: *Asseverat autem, ludibrio se esse amicis*. The same sense is given by the interrogative form in the margin, which some adopt

here (Seb. Schmidt, Rosenmüller, De Wette in his earlier eds.); but the combination לֹא אֶחָדָה is found in the interrogative sense, only as the second member of the disjunctive question (Is. 10: 9, 40: 28), where הָא, as usual, is followed by אֶחָדָה. The sense of this verse is well expressed by Schlottmann: *Wahrlich, Spötereien umgeben mich; auf ihrem Lohn muss mein Auge weilen*.

The whole connection is so clear, in this simple and natural construction of the words, that it is hardly necessary to take notice of others which have been proposed. E. g. Pareau: לֹא אֶחָדָה, if not (= if it were not so), *mockings would still longer await me*, &c. Ewald (in the same sense of לֹא אֶחָדָה, but taken as the expression of a wish, Lehrb. § 319b): *trieb man nur Spötereien nicht mit mir; i. e. if only these were spared me, I would cheerfully submit to my hard fate*. Umbreit: (לֹא אֶחָדָה taken as strictly conditional, the first member forming a conditional protasis, followed by the apodosis in the second): *Musst' ich nur nicht Spötereien dulden, bei ihrem Hadern würd' ich ruhig bleiben*. De Wette (3d ed.) and Hirzel: *If falsehood is not with me* (= since there is no deception in me), *my eye can* (calmly) *dwell on their opposition*; i. e. I can still endure their assaults on my innocence.

Literally: *mockeries* (there is no occasion for substituting the concrete, *mockers*, which enfeebles the expression), *are with me*; i. e. they are continually present, besetting me without intermission (*umgeben mich*, Schlottmann).—וְעֵינִי בְּהִתְפַּחֲתָם *mockings*; comp. I K. 18: 27.—*My eye must dwell on* (prop. dwells on continually), i. e. cannot avoid the sight (§ 127, 4, b. and 3, d).—*Their*, referring (as is not unfrequent with the pronoun), to a subject necessarily implied in the thought.

V. 3. וְיִשְׁחָטֵנִי absolutely, Lex. 3, h. Heiligstedt: וְיִשְׁחָטֵנִי sc. pignus (ein Pfand einsetzen). cf. . . . Gr. *τιθοῖμαι*, Lat. *ponere*.—*Be thou my surety with thee*. The true import of this is well expressed by Le Clerc: *sponsor esto meus tecum*;



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 For thou hast hid their heart from understanding; therefore shalt thou not exalt <i>them</i> .	כִּי־לִבָּם צָנַח מִשְׂכָּל עֲלֵיוֹן לֹא הִוָּלָבִם:	4 For their heart thou hast kept 4 back from wisdom; therefore, thou wilt not exalt them.
5 He that speaketh flattery to his friends, even the eyes of his children shall fail.	אֲחֻלֵּק וְיָדַר הָרֵי וְעֵינֵי בָנָיו תִּשְׁלָחַת:	ה Whoso betrays friends for a 5 prey, even the eyes of his children shall fail.
6 He hath made me also a by-word of the people; and aforetime I was as a tabret.	וְהִשְׁתִּי לְדִשְׁכָּל עַמִּים וְהָיִיתִי לְעֵינֵי אֲחֵרִים:	6 And me has He set for the 6 peoples' by-word; I am become one to be spit upon in the face.
7 Mine eye also is dim by reason of sorrow, and all my members <i>are</i> as a shadow.	וְכָסֶה עֵינִי דֹחַ וְכָל־אֲגָדִי כַּלֵּל:	7 My eye is bedimmed with 7 grief, and my members, all of them, are as the shadow.
8 Upright <i>men</i> shall be astonished at this, and the innocent shall stir up himself against the hypocrite.	וְיִשְׁתְּמוּ וְיִשְׁתְּמוּ עֲלֵי־זֶה וְיִקְצֹץ עַל־הַקֵּץ הַהֶעָר:	8 The upright will be astonished 8 at this, and the innocent will be roused against the impure.
9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.	וְיִתְקַן יְדָיו בְּרֶגֶל וְיִקְרַח יָדָיו וְיִרְבֶּה:	9 But the righteous will hold 9 on his way, and he that is of clean hands will increase in strength.
	v. 4. בְּנֵי־הַרֵב v. 5. בְּנֵי־הַתְּלִיחָה	

. . . nec mirum videri debet, in oratione figurata, Deum orari ut sit ipse, apud se, sponsor innocentiae hominis.

*Who will give his hand for mine?* The elliptical phrase in Prov. 11: 15 (*to strike* viz. the hand, to give a pledge) is here used in the reflexive or passive form: *who will pledge himself* (by giving the hand) *for my hand*, i. e. as though it were mine (comp. Thes. and Lex. §, 13). Niphal verbi *הָקַעַת* significationem reflexivam habet: *dextra data sponsionem pro aliquo interponendam in se recipere* (Heiligstedt).

But another construction is commonly given to the phrase, viz. *who is he that will strike with my hand?* i. e. that will strike hands, or pledge himself, *for me* (Gesenius, Thes. and Lex. *הָקַעַת*); or, *who is he that will strike into my hand*, i. e. as a pledge that he will be surety for me (Hirzel, Schlottmann), or that he will assert my innocence (Ewald). In this construction, however, the reflexive or passive form is not required. *Striking hands* was the confirmation of a contract or a promise of any kind. The debtor, e. g. confirmed the promise to pay by giving his hand; the surety bound himself for the fulfillment of the promise, by giving also his hand to the creditor. It has been said, that the surety gave his hand both to the creditor and the debtor;\* but of the latter there is no proof, as indeed there was no ground or occasion for the act.

V. 4. *Exalt them*: the accus. of the living object omitted (§ 121, 6, Rem. 2), being necessarily implied in the connection

\* Ewald, Alterth. des Jüd. Volkes, S. 165: Der Bürge gab sowohl dem Schuldner als dem Gläubiger in gerichtlicher Zusammenkunft die Hand.

of thought. There is, therefore, no necessity for Schlottmann's suggestion: das *הָקַעַת* ist ohne Zweifel eine zusammengezogene Form für *הָקַעַת*. Das Dagesch ist nach der langen Sylbe ausgefallen.—Ewald: *Darum ist keine Besserung*; *הָקַעַת* von Hithpael nach § 161 gebildet, und nach der Bedeutung des Bildes Hos. 11: 7 (2d ed. 1854). He adds: man könnte auch meinen, das Wort laute nach § 62a so für *הָקַעַת*, *drum wirst du sie nicht siegen lassen*; allein so bestimmt sieht Hiob in diesem Zusammenhange keineswegs die Niederlage seiner Freunde durch Gott voraus. This admits all that is required. The objection is founded on a theory, of the manner in which Job desired to be justified, before his fellow men. But to this there is no reference here; and the expression is explained by ch. 13: 7–11. Sept. *διὰ τοῦτο οὐ μὴ ὑπεσῶς αὐτοῖς*. So also Symmachus and Theodotion. Vulgate: propterea non exaltabuntur.

V. 5. *For a prey*: *הָרֵי*, Lex. 13. So Ewald, *zum Loose*; Heiligstedt, *ad prædam*; Schlottmann, *zum Pfande*. The assumption of the concrete sense (*spoil for spoilers*, Gesenius Lex. *הָרֵי*, 2), is unnecessary.—*Whoso*: omission of the relative and its pronominal antecedent, § 123, 3, c.

V. 6. Rödiger (Thes. fasc. poster. p. 1497): *talis fio, cui in faciem inspuunt*; i. e. pro sputalicio habeor, *κατάπτωτος*, omnium mortalium vilissimus et contemptissimus sum. Geneva version (misled by a false etymology): *I am as a tabret before them*; Bishops': *whereas afore I was their joy* (margin: or, *tabret*). The common version, combining the two, has: *and aforetime, I was as a tabret*.

V. 7. *As the shadow*: article, § 109, Rem. 1, a.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 But as for you all, do ye return, and come now: for I cannot find <i>one wise man</i> among you.	וְאַלֶּם כָּלָם הַשִּׁיבוּ וְבָאוּ נָא וְלֹא־אֶחָדָם דָּבַר דָּבַר:	10 But as for them all,—come on 10 again I pray; for I find not a wise man among you.
11 My days are past, my purposes are broken off, <i>even</i> the thoughts of my heart.	דְּבַר גִּדְּרִי וְיִזְכֶּרִי נִשְׁכַּחַ בְּיִזְכֶּרִי לִבִּי:	11 My days are passed; my 11 plans are broken off, the treasures of my heart!
12 They change the night into day: the light <i>is</i> short because of darkness.	גִּרְגֵּזָה לַיִם וְיָשִׁיבוּ אֹרֶךְ קוֹלֵם דִּמְסִי־הַחֹשֶׁךְ:	12 Night is joined to day; 12 Light is just before darkness.
13 If I wait, the grave <i>is</i> mine house: I have made my bed in the darkness.	אִם־אֶשְׁכָּה שְׂמֵאלִי בַּיָּדִי בְּחֹשֶׁךְ הַפֶּתַח וְיִזְכֶּרִי:	13 Lo, I wait my abode in the 13 under-world, in the darkness I have spread my couch;

V. 10. But as for you all (V. R.)

V. 12. Night they make day.

V. 13. { If I wait my abode in the under-world,  
{ in the darkness spread my couch;

V. 10. In אֶלֶם כָּלָם est paranomasia, propter quam אֶלֶם in אֶלֶם mutatum est (Heiligstedt).—כָּלָם, with suff. 3d pers., though the subject of the verb is 2d pers., as in 1 K. 22: 28; Mic. 1: 2; comp. § 121, Rem. 4, extr. It is to be preferred, therefore, to the reading כָּלָם in two MSS. of Kennicott, three of De Rossi, Syr. Vulg. (not Chald. as sometimes stated, which has בְּיִזְכֶּרִי).—הַשִּׁיבוּ וְבָאוּ, § 142, 3, a.

V. 11, 2d member: Sept. ἐξόδαγε δὲ τὰ ἄφθρα τῆς καρδίας μου. Mit Unrecht hat Ewald die Erklärung des Perissolides μιν = מִיָּדָיו = מִיָּדָיו (LXX: ἄφθρα) erneuert (Schlottmann). Ew.: des Herzens Bande, מִיָּדָיו willkürlich identificierend mit מִיָּדָיו, und dieses wieder mit מִיָּדָיו oder יָדָיו (Hirzel).

V. 12. Night is joined to day: i. e. follows close upon it. Lit. they put night to day, the impers. plur. for the passive, 137, 3, note. So Gesenius construes the plural here (Gr. as above), though with a different sense of the phrase, viz. night is made day (Thes. and Lex. לָ, A, 2).

The verb may have for its subject a pronoun, referring to his opponents (or, as construed by some, to מִיָּדָיו\*); or it may be taken impersonally, ponunt = ponitur. With the first construction: they make night day, viz. in their vain promises of a brighter future (comp. 5: 17–26; 8: 20–22; 11: 13–19). So J. D. Michaelis, Dathe, Umbreit, Ewald (dennoch Nacht zu Tag sie machen), Hirzel, Heiligstedt, Schlottmann. With the last construction: night is made day; i. e. pain banishes sleep, so that night is no longer a season of repose from the cares of the day. The phrase has also been taken as in Is. 5: 20. But neither of these senses harmonizes well with the connection, or with any construction which the next member will bear.

Second member: Gesenius, Lex. קָוֶה, c, a: the light is not

far from darkness; i. e. will soon be merged in it. Thes. III. p. 1235: קָוֶה, construitur h. l. sq. בְּיִזְכֶּרִי, ut arab. قَرِبَ مِنْ, et lat. prope abesse a re. This is the proper construction of the words; and בְּיִזְכֶּרִי indicates a receding, or retreating, of light before the darkness, which follows close upon it. So Schlottmann paraphrases (אֹרֶךְ יִזְכֶּרִי implied before אֹרֶךְ): dies Licht, dem das Dunkel schon naht.

Of the other constructions, which have been given to this unusual combination, none are now deserving of notice but the two following. Light is near, in the presence of darkness: i. e. they represent light as near, where there is nothing but darkness (Umbreit, Vaihinger, Hahn). Lux propior est facie tenebrarum, tenebris apertissimis; i. e. dicunt (amici) felicitatem, quæ a me prorsus est remota, mihi esse propiorem calamitatem apertissimam, in qua nunc versor. . . . פָּנֵי הַשֶּׁמֶשׁ facies tenebrarum, i. e. tenebræ, quæ quasi faciem suam monstrant, h. e. quæ apertissimæ sunt, in omnium oculos incurrunt (Heiligstedt). So Ewald: Licht ist näher als das klare Dunkel! Hirzel: פָּנֵי הַשֶּׁמֶשׁ ist die gleichsam ihr Gesicht zeigende, d. h. offen und deutlich vor eines Jeden Auge daliegende Finsterniss, die den Iliob umgiebt. But this construction of פָּנֵי הַשֶּׁמֶשׁ is unnatural in itself (as justly objected by Schlottmann), and is contrary to the settled and uniform usage of the language.

The tone of this fine passage is greatly lowered, when it is so expressed (by Ewald, e. g. and others), as to make it merely the proof of the assertion in v. 10, "I find not a wise man among you." Moreover, this charge itself, so understood, amounts to very little; and such a limitation of it is unwarranted by anything in the connection. It refers, evidently, to the main points in dispute between them and him. I regard the verse as a continued description of his own state, without any reference to the erroneous views of his friends, and therefore place the other view in the margin. See Expl. Notes on vv. 12, 13.

V. 13. אִם, Gesenius' Lex. A. If taken as a conditional

\* Mercier: noctem in diem ponunt, sc. hæc meæ cogitationes noctem mihi in diem convertunt, efficiunt, ut noctes ducam insonnes, ac mihi sit nox loco diei.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 I have said to corruption, Thou <i>art</i> my father: to the worm, <i>Thou art</i> my mother, and my sister.	לְשַׁחַת הָרָאִי אָבִי אֶתֶּה אֶמִּי וְאֶחָתִי לְרִמָּה:	14 I have called to corruption, 14 My father art thou, to the worm, My mother and my sister!
15 And where <i>is</i> now my hope? as for my hope, who shall see it?	וְאַיֵּה אֲפֹה הַקִּוְיָה וְהַקִּוְיָה כִּי רְשׁוּמָה:	15 And where then is my hope? 15 yea my hope, who shall see it!
16 They shall go down to the bars of the pit, when <i>our</i> rest together <i>is</i> in the dust.	בְּכִי שָׁאֵל הַקְרִינָה אִם-יָבֹהַר עַל-קִצְקֹר נַחַת:	16 It will go down to the bars of 16 the under-world, so soon as there is rest in the dust.
CHAP. XVIII.	CHAP. XVIII.	CHAP. XVIII.
THEN answered Bildad the Shuhite, and said,	וַיַּנֵּן בִּלְדָּד הַשְּׁחִיטִי וַיֹּאמֶר:	8 THEN answered Bildad the 1 Shuhite, and said:
2 How long <i>will it be ere</i> ye make an end of words? mark, and afterwards we will speak.	כַּדְאֵהָהּ וְהַשְׁרִיכֶן קוֹנֵי לִפְעֻלָּהּ הַבְּרִינִי וְאַחֲרָיִם יִבְרָר:	2 How long will ye hunt for 2 words? understand; and afterward let us speak.
	V. 16. שֹׁאֵל בִּלְדָּד	Ib. נַחַת

V. 14. { say to the grave, My father art thou,  
to the worm, My mother and my sister;

V. 15. then where is my hope?

V. 2. { will ye set snares for words. *Others:*  
How long, ere ye make an end of words

particle (Margin), the only apodosis is found in v. 15. Compare Maurer, on Hos. 12: 12, p. 85. But the false assurances of his friends, supposed to be referred to, excluded this supposition.\*

Whether we take שָׁאֵל as the direct object (with which בְּרִיחַ stands in apposition), or as the accus. of place, the general sense is the same as that given in the translation, which is the best expression of it in English.

V. 14. *Corruption.* So Ewald: ruf dem Moder zu: mein Vater du! Schlottmann: שָׁחַת ist hier wohl mit den alten Versionen und Nachmanides nicht von שָׁחַת, sondern von שָׁחַת als Wurzel abzuleiten. Dafür spricht das folgende Bild des אָב, welches ein Mascul. zu fordern scheint; so entsprechen sich שָׁחַת und רִמָּה der Bedeutung und der Form nach, eben so wie אָב und אֶמִּי. The last suggestion makes the distinction of gender of some account. The propriety of the image demands it; and there is no solid objection to the derivation of the word from שָׁחַת.

V. 16. הַקְרִינָה; Heiligstedt: de forma femin. singul. imperf., cf. Jud. 5: 26; Jes. 28: 3. Ew. § 191. But here, (comp. Ges. Gr. § 47, Rem. 3), the plur. form may have reference to the

collective sense implied in הַקְרִינָה; a usage familiar to the Hebrew, but not allowable in English.

Second member; lit. *when at the same time.* Schlottmann well: Wenn erst im Staub ich Ruhe finde; wörtl. wenn zugleich auf oder im Staub Ruhe ist.

Ch. XVIII. v. 2. קוֹנֵי; the etymology suggested by Schultens (in loc.) is now very generally approved, both for its inherent probability, and its appropriateness here. Heiligstedt: קוֹנֵי derivandum est a קוֹנֵי = قَنَّص venari (Schultens, J. D. Michael. Ew. Hirz. al.), unde قَنَّص = مَقَنَّص laqueus. קוֹנֵי קוֹנֵי שִׁים קוֹנֵי קוֹנֵי laqueos ponere verbis, i. e. venari, aucupari verba. Ewald: das nur hier vorkommende קוֹנֵי ist zwar seiner näheren Bedeutung nach etwas dunkler; scheint aber von قَنَّص (Wāquid. Aeg. p. 9, 6, und sonst) abgeleitet am sichersten Fangwerkzeuge zu bedeuten; wie venari, aucupari verba. The sense is well expressed by Hirzel: *wie lange wollt ihr nach Worten jagen?* d. h. nur darauf ausgehen, irgend etwas zu sagen, wenn es auch noch so gehaltlos wäre? Daher Vulg. dem Sinne nach nicht unrichtig: *ad quem finem verba jactabit.*

With this etymology of קוֹנֵי, there is no reasonable doubt that the phrase means, *to hunt for words*; and its import is expressed by this corresponding phrase in English. The charge is: that all their skill and craft are expended in hunting for words merely. The grounds for the older view (קוֹנֵי; Aram. form for קוֹנֵי) are fully given by Gesenius, Thes. III.

\* Fürst (Hdwbeh., אָב, I, a), makes an easy solution of the case: oder, es steht אָב in dem den Zustand beschreibenden Satze so, (?) dass gar kein Nachsatz folgt (Hiob, 17: 13), wo es ganz unübersetzt bleibt. But there was something in the speaker's or writer's mind, which suggested the word to him, whether we choose to express it or no.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Wherefore are we counted as beasts, <i>and</i> reputed vile in your sight?	מַה־נִּחְשָׁבֵנוּ כַּחֲבֵהִים לְעֵינֶיךָ בְּרֵעֵינוּם:	3 Wherefore are we accounted 3 as the brute,— are impure in your eyes?
4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?	תִּקַּח נַפְשׁוֹ בְּאַפּוֹ וְהָאֲרֶזְתָּה מִתַּחַת אֲדָמָה וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	4 One that teareth himself in 4 his rage! for thee, shall the earth be forsaken, and the rock remove out of its place?
5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.	כִּי אִם אֶחָד מִלְּשׁוֹנָם יִדְבֹּק וְלֹא-אֵשׁ תִּשְׂרֹב אֵשׁוֹ:	5 Yea, the light of the wicked 5 shall go out, and the flame of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his candle shall be put out with him.	אֶחָד מִלְּשׁוֹנָם יִדְבֹּק וְהָאֵשׁ יִכָּשֵׁף וְהַנֶּחֱסֵם יִצֹא:	6 The light darkens in his tent, 6 and his lamp above him goes out.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	7 His strong steps become 7 straitened, and his own counsel casts him down.
8 For he is cast into a net by his own feet, and he walketh upon a snare.	כִּי-שָׁלַח בְּהִשָּׁרָתוֹ בְּמַלְכָּתוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	8 For he is driven into a net by 8 his own feet, and he walks upon suares.
9 The gin shall take him by the heel, <i>and</i> the robber shall prevail against him.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	9 The trap will seize by the heel, 9 the snare will take fast hold of him.
10 The snare <i>is</i> laid for him in the ground, and a trap for him in the way.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	10 Hidden is its cord in the earth, 10 and its noose upon the path- way.
11 Terrors shall make him afraid on every side, and shall drive him to his feet.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	11 On every side, terrors affright 11 him, and pursue him, at his foot- steps.
12 His strength shall be hungerbitten, and destruction shall be ready at his side.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	12 His strength becomes fam- 12 ished; and destruction is ready, at his side.
13 It shall devour the strength of his skin: <i>even</i> the firstborn of death shall devour his strength.	וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ וְהַנֶּחֱסֵם יִצֹא מִמְּקוֹמוֹ:	13 It devours the parts of his 13 skin; his limbs the first-born of death devours.

p. 1223, art. קָנִין. The objections to this view are well stated by Hirzel, viz. 1) das Auffallende des Plur. an sich, anstatt des Sing. קָנִין, welcher auch oben 16 : 3, in ganz gleicher Verbindung vorkam; 2) das Ungewöhnliche dieser Pluralform, da der Sprachgebrauch anstatt קָנִין andere Formen eingeführt hat, z. B. 26 : 14; die Unmöglichkeit, dass קָנִין-אֶתֶּן wann? heisse, wie man es um dieser Erkl. des קָנִין-אֶתֶּן willen zu übersetzen genöthigt ist; vgl. 8 : 2; 19 : 2.

Maurer (Hdwch.) takes the phrase in another sense; viz. wie lange werdet ihr euch einander in euren eitlen Reden zu fangen trachten? But the phrase cannot mean this. It might

mean the same as *θηρεῖσθαι τι* (Luke 11 : 54), which is not appropriate here; but it is not equivalent to *ἀγορεύειν τινα λόγον* (Mark. 12 : 13), or to *παγιδεύειν τινα λόγον* (Matt. 22 : 15).

V. 3. Ewald: es liegt gar keine Ursache vor, dem קָנִין die blosse vermuthete Bedeutung "wir sind verstopft, d. i. vernagelt, dumm" zu geben, welche hier sogar viel zu schwach und unpassend wäre.

V. 13, second member. *His limbs*: lit. *his parts*, i. e. portions or members of his body; the same signification as in the preceding member, but with a different application.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.	וְנָשַׁק אֶתְּחֵלֵּי בִּטְחוֹנוֹ וְיִסְמְעֵהוּ לְמֶלֶךְ בְּתֵרוֹת:	14 He shall be torn from the security of his tent, and be led away to the king of terrors.
15 It shall dwell in his tabernacle, because <i>it is</i> none of his: brimstone shall be scattered upon his habitation.	וְיִשְׁכְּנוּ בְּאֶהְלֵי בְּכֹלֵי-לֹ וְזָרָה עַל-נִתְנוֹתוֹ לְבָרָה:	15 There shall dwell in his tent they that are not his; brimstone shall be showered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.	בְּמִתְחַת שְׁרָשָׁיו יִבְשּׁוּ וְיִצְטַעַל וְיִקַּל קַצְרוֹ:	16 Beneath, his roots shall dry up; and above, his branch shall be cut off.
17 His remembrance shall perish from the earth, and he shall have no name in the street.	זְכֵרֹ-אָבִיר יִיָּדֶ-אֶרֶץ וְלֹא-שֵׁם לוֹ עַל-פְּנֵי-חַיִּים:	17 His memory perishes from earth; and he has no name on the face of the fields.
18 He shall be driven from light into darkness, and chased out of the world.	וְהִדְחָהוּ מֵאֹרֶךְ אֶל-הַחֹשֶׁךְ וְיִדְחֵקֵל מִיִּשְׁכָּנוֹ:	18 He shall be thrust forth from light into darkness, and shall be driven from the habitable world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.	כֹּא נֵר לֹי וְלֹא-נֶכֶד בְּקִמּוֹ וְאֵין שְׂרָרִיר בְּמִדְוָרָיו:	19 He has no offspring and no progeny among his people, and no survivor in his dwellings.
20 They that come after him shall be astonished at his day, as they that went before were affrighted.	עַל-יְוָמוֹ יִשְׁתַּמּוּ אֲחֵרִים וְיִשְׁתַּחֲזָרוּ אֲחֵי יָמָיו:	20 They that come after are astonished at his day; and they that were before are terror-stricken.
21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.	אֶת-אֵלֶּה בִּישְׁכֹּנוֹת עֲלֵ וְזֹה מְקוֹם לֹא-יָדָע אֵל:	21 Such only are the habitations of the wicked, and such the place of him that knows not God.
CHAP. XIX.	CHAP. XIX.	CHAP. XIX.
THEN Job answered and said,	וַיָּשָׁן אִיּוֹב וַיֹּאמֶר:	THEN answered Job, and 1 said:
	V. 14. בִּטְחוֹנוֹ וְהַצְטַחָהוּ. V. 15. בְּכֹלֵי-לֹ בִּטְחוֹנוֹ. V. 18. בִּטְחוֹנוֹ וְהַצְטַחָהוּ. V. 20. אֲחֵרִים וְהַצְטַחָהוּ.	

## V. 16. His branch shall wither

V. 14. Lit. *from his tent, his security*; i. e. his place of security, where he accounted himself safe. This construction is altogether preferable to that of Gesenius (Lex. בִּטְחוֹנוֹ, 2): *his security shall be torn from his tent*, i. e. he himself in his too great security. Heiligstedt: בִּטְחוֹנוֹ est appositio vocis בִּטְחוֹנוֹ; Hirzel: בִּטְחוֹנוֹ, Appos. zu בִּטְחוֹנוֹ, aus seinem Zelte, auf welches er als eine sichere Stütze dauernden Glückes baute; vgl. 8: 14; Schlottmann: *Man reißt ihn aus dem Schutz seines Gezells*; wörtl. aus dem Zelt, seinem Schutz, seiner Zuflucht.—Second member: הַצְטַחָהוּ, fem. as a neut. impers.

V. 15. Heiligstedt, correctly: Femin. 3. pers. singul. הַצְטַחָהוּ notat neutrum. . . . בְּכֹלֵי-לֹ *ex iis quæ ei non sunt*, i. e. quæ ei non sunt, i. e. homines alieni. On the contrary, Gesenius (Lex. בְּכֹלֵי, 4, c, β); (terror) *shall dwell in his tent, so that (it shall be) no longer his*; offenbar sehr gezwungen, as justly said by Schlottmann.

V. 21, second member; יָדָע, § 116, 3.—*knows* (not regards, or cares for); the Hebrew form of conception, and the moral truth implied in it, should be preserved in the translation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 How long will ye vex my soul, and break me in pieces with words?	כַּדֹּאֲמָה תִּזְנוּן נַפְשִׁי וְתִשְׁבְּרֵנִי בְּדִבְרִים:	2 How long will ye vex my 2 soul, and break me in pieces with words?
3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.	עַתָּה עָשִׂיתָ עִשְׂרִים הִתְלַחֲמִיתִי לֹא-חֲבֹשׁוֹת הִתְלַחֲמִיתִי:	3 These ten times do ye re- 3 proach me; without shame, ye stun me.
4 And be it indeed that I have erred, mine error remaineth with myself.	וְאִם-אֶעְשֶׂה שְׁגָוָה אִשְׁתִּי הִלְכוֹתִי בְּשֹׁגְגָתִי:	4 And even if, in truth, I have 4 erred, my error abides with myself.
5 If indeed ye will magnify yourselves against me, and plead against me my reproach:	אֲבִי-אֶעֱשֶׂה עָלַי הַתְּקִלָּה וְהוֹדִיתִי עָלַי הַתְּפִלָּה:	ה If, indeed, against me ye will 5 make your boast, then prove against me my re- proach.
6 Know now that God hath overthrown me, and hath compassed me with his net.	יָדָע-נָא כִּי-אֱלֹהִים הִפְתִּי וְרִשְׁתִּיו עָלַי הַקֶּרֶן:	6 Know now, that God has 6 wrested my cause; and his net he has cast around me.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.	הֵן אֶצְעַק מִדָּמַי וְלֹא אֶשְׁמָע אֶשְׁמָע וְאֵין דִּינָא:	7 Lo, I cry out for wrong, and 7 am not answered; I call aloud, and there is no justice.
8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.	אֶרְבִּי גָבַר וְלֹא אֶעֱבֹר וְעֲלִי-חֲדָבוֹתַי הַשֶּׁחַר רָשִׁים:	8 My way he has hedged up, 8 that I cannot pass, and has put darkness over my paths.
9 He hath stripped me of my glory, and taken the crown from my head.	בְּכֹדִי קִטְּלָהּ הַתְּכָרִית וְכֹסֶה עֲבַרָה רָאשִׁי:	9 He has stripped me of my 9 glory, and taken the crown from my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.	וְהָפַךְ סָבִיב וְאֶלֶף וְנָסַח כִּינֹן הַתְּקִוָּה:	10 He breaks me down on every 10 side, and I perish; my hope he uproots like the tree.

V. 2. בנ"א היגיון V. 7. בסגול בנ"א

V. 3. ye contend with me

V. 5. { If, indeed, ye will act proudly toward me,  
and upbraid my with my shame;

V. 6. know then, that

Ch. XIX. v. 3. עַתָּה (which some explain by reference to § 122, 2, *Rem.*; Lex. 3), is better taken in its strict pronominal use.—Second member. הִתְלַחֲמִיתִי (§ 142, 3, *b*); Gesenius, Thes. I. p. 376: *Hiph. obtudit, stuporem incussit* (betäuben, übertäuben). Job, XIX, 3: . . . *sine pudore obtunditis me sermonibus impudentibus et contumeliosis*, schamlos übertäubet ihr mich. (Later, as in the Man. Lex. Am. ed. "Better perhaps i. q. Arab. *خكر* to injure, to litigate pertinaciously; whence in Job, i. c. *shameless ye injure me*").

V. 5, second member; Gesenius, Thes. II. p. 592: *probate mihi opprobrium meum*, probate me jure meritoque opprobrio affici. Schlottmann: Wollt ihr wirklich euch über mich erheben, so thut meine Schande mir dar!

Some have taken this verse as a hypothetical protasis, the

apodosis following in the next verse. So Heiligstedt: *Si re vera adversus me fastuose agere vultis, et exprobrare mihi (vultis) ignominiam meam* (ignominiam, quam patior); *scitote, quæso, Deum me incurvasse* (jus meum pervertisse, injuria me affecisse) &c. But the former construction is the preferable one.—Ewald (אם interrogative): Oder—wollt ihr denn wirklich höhnen mich, und mir vorwerfen—meine Schmach?

V. 6. יָדָע, as in Sam. 3: 36. As we have no single word to express its force with a pronoun, a corresponding phrase must be used. This sense of the word is necessary here; for the translation, *know now that God has overthrown* (or, *has humbled*) *me*, only affirms what they had themselves alleged in proof of his guilt. Schlottmann: dass Gott mein Recht gebeugt.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 He hath also kindled his wrath against me, and he counteth me unto him as <i>one of</i> his enemies.	וַתִּקְרַח אַפִּי וַתִּשְׁקַח לִי כָעֶרְוִי:	11 He makes his anger burn 11 against me; as his enemies, does he regard me.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.	בָּהֶם יִבְאוּ גִדּוּלָיו וַיִּסְכּוּ שְׂלֵי בִרְגָם וַיִּתְּנוּ סָבִיב לְאַהֲלִי:	12 Together come all his bands; 12 they cast up their way to me, and encamp around my tent.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.	אֶתִּי בָּשָׁלַח הַרְחִיק וְאֶת־עֲדָתִי מִשְׁנִי:	13 My brethren he has removed 13 far from me; and they that know me are wholly estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.	הַדְּלִי קִרְוִי וְהַיָּדָעִי שָׁכַחֲנִי:	14 My kinsmen stand aloof; 14 and my acquaintances have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.	גַּם בֵּיתִי וְאֶת־בָּתְּרֵי לִגְרִי תִּשְׁקַח וְלִגְרִי תִּהְיֶה בְּעֵינֵיהֶם:	15 Sojourners in my house, even 15 my maid-servants, count me a stranger; I am become an alien in their eyes.
16 I called my servant, and he gave me no answer; I entreated him with my mouth.	לְעֹבְדִי קָרָאתִי וְלֹא תָעֲנַת בְּמִוְפִי אֶתְחַנְּנֵהוּ:	16 I call to my servant, and he 16 answers not; with my mouth, I entreat him.
17 My breath is strange to my wife, though I entreated for the children's <i>sake</i> of mine own body.	רוּחִי זָרָה לְאִשְׁתִּי וְתִטְּנֵנִי לְבֶן בִּטְנִי:	17 My breath is strange to my 17 wife; I am offensive to the sons of the same womb.
18 Yea, young children despised me; I arose, and they spake against me.	גַּם־עֲדוּלַיִם בִּזְאוּ בִּי אִם־יָקוּם וּבִדְבָרֵיהֶם:	18 Yea, children spurn at me; 18 if I would rise up, they speak against me.
19 All my inward friends abhorred me: and they whom I loved are turned against me.	הַשִּׁנְיִי כִלְיָתִי סוּרִי וְהַיָּדָעִי נִהְיָה כִלְיָתִי:	19 All my familiar friends abhor 19 me; and they whom I love are turned against me.

V. 15. וְאֶת־בָּתְּרֵי לִגְרִי

V. 17. is loathsome

V. 11. Lit. *he accounts me to him* (in the same relation to him), as he accounts his enemies. The meaning is not, *he accounts me an enemy to him*; but, he esteems (and of course treats) me, as he does his enemies.

V. 12. וַיִּבְאוּ גִדּוּלָיו; Gesenius, Thes. and Lex. f.

V. 17, first member. Ewald: mein Athem ist zuwider meinem Weibe; Heiligstedt: *Halitus meus* (foetens) *alienus* (molestus) *est uxori meæ*; Schlottmann: mein Odem ist zuwider meinem Weibe. On the contrary, Gesenius (Lex. וָרָר (II), 3) *my spirit* (as agitated, querulous) *is loathsome to my wife*; which is not favored by the connection.

Second member. Ewald: übel riech' ich meines Leibes Söhnen; Heiligstedt: *et fæteo* (foetor meus fastidio est) *liberis ventris mei* (liberis a me oriundis, nepotibus meis). וְהַיָּדָעִי est 1. pers. sing. perf. Kal verbi הָיָה h. l. = ar. حَسَّ *fætores*

*emittere*; י est Vav consecut., propter quod ultima syllaba accentum habet, cf. Ewald § 234.—Gesenius (Lex. הָיָה, 2): *and my prayers* (are loathsome) *to &c.* To this Heiligstedt justly objects: Sed Kal verbi הָיָה non significat *supplicare*, quam significationem hoc verbum tantummodo in Hitpacl habet; nec הָיָה (quod non pluralis nominis הָיָה, sed infinit. in Kal est, cf. Ew. § 238, 3) idem est, atque הָיָה, cf. Ps. 77: 11.

*Sons of my womb*, i. e. of the womb that bore me; comp. on 3: 10. The sense is best given by the equivalent phrase in the text.

V. 18, second member: אִם־יָקוּם (conditional clause, § 128, 1, d), the lengthened imperf. expressing purpose, or effort. Ewald: will ich aufstehen. Hirzel: Bedingungssatz (vgl. zu 11: 17), *will ich aufstehen*; ergänze: und bin zu schwach dazu.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.	בְּעוֹרִי וּבְדִשְׁתִּי בְּהֶקֶם נִשְׁמָתִי וְאֶחְסֶלְנָה בְּשֵׁן נִשְׁנִי:	20 My bone cleaves to my skin 20 and to my flesh; so that I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.	הֲלֵי הֵנּוּ אַתֶּם רַעִי כִּי יַד־אֱלֹהִים נִגְּתָה בִּי:	21 Have pity on me, have pity 21 on me, ye my friends; for the hand of God hath touched me.
22 Why do ye persecute me as God, and are not satisfied with my flesh?	לָמָּה תִּדְרֹשְׁנִי כַּאֲלֹהִים וְלֹא תִשְׂבָּעוּ בְּשָׁרִי:	22 Why do ye pursue me as God, 22 and are not satiated with my flesh!
23 O that my words were now written! O that they were printed in a book!	מִיָּדְכֶם אֲנִי וְהַחֲבִינִי כָתוּב בְּסֵפֶר וְהָקִי:	23 Oh that my words were 23 written! oh that they were inscribed in the book!
24 That they were graven with an iron pen and lead in the rock for ever!	בְּחַטְמ־בְּרֹזֶל וּבְגִבָּה לִפְנֵי בְּעִיר בְּהַחֲבִינִי:	24 that with an iron stile, and 24 lead, they were graven in the rock forever!
25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:	וְאֲנִי יוֹדֵעַ בְּדַעְתִּי אֲנִלִּי הוּא וְאֶחְסֶלֶן עַל־עֲדָרָה יוֹמִים:	25 But I, I know my redeemer 25 lives, and in after time will stand upon the earth;
26 And though after my skin worms destroy this body, yet in my flesh shall I see God:	וְאַחֵר קוֹרִי נִשְׁחַד־וָאֵם וְשִׁמְשִׁי אֶחְסֶה אֲלֵיהֶם:	26 and after this my skin is de- 26 stroyed, and without my flesh, shall I see God.

V. 25. my deliverer; or, my avenger

Ib. will stand up on the earth; or, on the dust

V. 26. and from my flesh

V. 23. Ewald: *Ins Buch*—*O dass sie würden eingezeichnet.* He means, not merely that his words might be written, which is expressed in the preceding member; but written where all might read them, as indicated by the article. Schul- tens (in loc.): intelligit *Librum Publicum*, in quo *acta illustriora* enotabantur, a *ספריים* scribis civitatum, in earundem tabellariis reponenda. Comp. the same use of *כְּתָב* in Ezek. 13:9. Such registries belong to the earliest ages of the Semitic race (see e. g. Gen. 36:9–43); and remarkable incidents of individual history were occasionally inserted, as in Gen. 5:24 and 29; 10:8–12.

V. 24. Heiligstedt: *וְנִשְׁמָתִי* non pendet a *בְּעוֹרִי*, ita ut vendendum sit: *stilo ferreo et plumbeo*; sed tantummodo a *כִּי*: *stilo ferreo et plumbo*, i. e. litteris stilo ferreo incisus, in quos plumbum liquatum infundatur, ut iis major firmitas addatur. So Hirzel: nicht von *כִּי* abhängig, sondern allein an *כִּי* anzuschliessen. Ewald: Mit Eisengriffel und mit Blei. Schlottmann: Mit eisernem Griffel und Blei.

V. 25. Gesenius (Thes. and Lex. *אֲנִלִּי* II. 1): *ego scio*, quod *redemptor meus vivit*. Deus ipse me ex his calamitatibus vindicabit.—Hirzel: *וְאֲנִי*, *ich meinerseits*; Gegensatz gegen die

ihn verkennende Mitwelt. He adds with just emphasis: *יָדֵעַ* drückt die feste Ueberzeugung aus, welche sich durch keine Gegenreden irre machen lässt.

Second member: *אַחֵרִי*, as an adjective, *one belonging to after times*; *posterior*, or *postremus*. So Gesenius (Thes. I. p. 73): *et postremus in pulvere stabit* (vindex meus); i. e. postremo, tandem in terra comparabit Deus vindex. Ewald's supposition, that *אַחֵרִי* (*Nachmann*) is a designation of the *avenger of blood*, has no philological support. Nor is there any ground for such an allusion here, as justly said by Olshausen (Hirzel's *Hiob*, 2<sup>te</sup> Aufl. S. 124): Der *Bluträher* gehört in keiner Weise hierher, sondern allein der *Befreier*; wie Gott Israels Befreier aus der Knechtschaft ist, Jes. 49:7, vgl. 2 Mos. 6:6, Jes. 43:1, u. s. w.; und der Psalmist ihn *נִשְׁמָתִי* nennt, Ps. 19:15.—*Upon the earth*: *בְּעִיר*, as in ch. 41:25, stands for *the earth* (Gesenius, Thes. I, a, and Lex.), including the idea of *vileness*, associated with dust.

V. 26, first member. Gesenius, in his *Lehrgebäude* (1817), p. 798, gives this as the preferable construction of this member: *nachdem diese meine Haut* (das ist mein Fleisch) *zerstört sein wird*; the *plur. impers.* with the effect of the

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 Whom I shall see for myself, and mine eyes shall behold, and not another; <i>though</i> my reins be consumed within me.	אֶשֶׁר אֶזְרֶה וְאֵינִי וְלֹא־אֲנִי כִּלְיִי בִלְתִּי בְּהָקִי	27 Whom I, for myself, shall see, and my eyes behold, and not another, when my reins are consumed within me.

## V. 27. My reins consume within me!

*passive.* So in the Thes. (1829) art. אֶזְרֶה, 3: *postquam destruxerunt hanc cutem meam*, i. e. quando destructum erit corpus meum.\*

The construction: *post cutem meam*, (quam) *destruxerint* = *postquam cutem meam destruxerunt* (comp. Thes. נָקַה, 3, *Piel*), gives the same sense. To Tympe's objection (nam זָרָא non potest coherere cum עֵינַי, femininum cum masculino; annot. in Nold. 80), it is well answered, that the *fem.* is here used as *neuter*, and (by its position) with *emphatic* reference to עֵינַי, from which it is separated for the sake of this effect. So Ewald (*nach meiner Haut, die man abgeschlagen, dieser*); Heiligstedt; Schlottmann (*und nachdem diese meine Haut zerschlagen ist. . .* Es steht nichts im Wege, es neutrish und δεικνυμὸς zu fassen und so auf עֵינַי zurück zu beziehen, wodurch die Rede eine besondere Lebendigkeit erhält).†—אֶזְרֶה (= אֶזְרֶה אֶשֶׁר), as in ch. 42: 7.—נָקַה; comp. Is. 10: 34, *to cut down*, hence *to destroy*. The arbitrary insertion of the word "*worms*," as the subject of this verb (Pagnino: *vermes contriverunt hanc carnem*), and of "*body*" as the complement of the pronoun, passed from the *Genevan* into the common version.

Second member. The *negative* sense of כֵּן (11: 15; 21: 9) is the proper one here, in connection with the first member. Ewald: *und ohne mein Fleisch* (über כֵּן s. § 217 b), ohne dass ich dies noch hätte. So Heiligstedt: *sine carne mea*; Schlottmann: *werd' auch ohnc mein Fleisch ich Gott schauen*.

On the contrary, כִּלְיִי is by some understood to mean, *from my flesh*. Thus Rosenmüller: *tamen e carne mea* (i. e. corpore meo reintegrato) *videbo Deum*. But this, though grammatically admissible, does not connect well with the preceding member. Hat man einmal bei dem ersten Gliede die Vor-

stellung von dem gänzlich zerschlagenen Leibe, so wird man auch durch den nächsten einfachen Eindruck des zweiten Gliedes gleichsam genöthigt, das מַבְשָׁרִי in einem ähnlichen Sinne zu fassen (Schlottmann).

V. 27; Schlottmann: *Ja ich werde ihn selber schauen*, wörtl. welcher ich selbst mir schauen werde; אֶשֶׁר nimmt man am besten nominativisch und anknüpfend, wie 34: 19. But there is no reason for departing from the simple relative construction (whom I shall see); Hirzel, better: אֶשֶׁר bezieht sich auf אֶלְוִיתָ—Second member; *and not another*. Verwerflich ist die Auffassung: "meine Augen sehen ihn nicht als Fremden, d. h. nicht als Feind"; denn זֶר kann nicht ohne Weiteres, sondern nur in bestimmter Beziehung Feind bedeuten, insofern nämlich der Fremde, der Ausländer zugleich als Feind gedacht wird. זֶר ist daher, wo es Feind bedeutet, überall der nationale Feind (Schlottmann).—Third member: a designation of time (my reins are then consumed), with the relative adverb of time implied. Gesenius (Lex. בִּלְתִּי, 2, and בִּלְתָּה, Kal, 3), and others, regard it as an exclamation of earnest and impassioned longing for this sight (as expressed in the margin). But the former sense is far more pertinent, and the omission of the relative (whether pronominal or adverbial), is of common occurrence.—בְּהָקִי = בְּהָקִי; comp. 1 K. 22: 35.

In support of the view, which is here given in its essential features, four reasons have been stated by Cocceius, with much point and force:

1. Interpretationis simplicitas;
2. Argumenti et scopi concinnitas;
3. Rei veritas;
4. Verborum, non minuenda interpretatione, majestas.

That the language here refers to an existence beyond the grave, is asserted by the latest and best interpreters. Ewald, in many respects the ablest of the recent translators and interpreters of the book, regards this as undeniable; and the view which restricts the language to an *earthly hope*, as opposed to the proper force of the words, to the connection of thought, and to the spirit and tenor of the whole book. (Pg. 202, 2d ed. 1854). The same view, essentially, is taken by Schlottmann, who has also written with ability on this book (1851); and by Vaihinger (1842), whose work, though less valuable for philology, is a good exhibition of the general argument of the book, in a popular form.—For a discussion of these points, the reader is referred to the Introduction.

\* But in the Man. Lex. (1833), and Thes. II. p. 912 (1840), he adopts the construction of the pronoun proposed (after the Chald.) by Stickel, de Goele Com. phil-hist-crit. 1832, p. 105: *et postquam cutem meam decusserint, hoc sc. futurum est* (nempe illud, quod in membro proxime antecedenti dictum erat, posthac Deum super terram apparitum esse). But the construction given in the text is grammatically correct, and is otherwise altogether preferable. The one here proposed, it has been justly said, is höchst schwerfällig und prosaisch (Schlottmann).

† The latest construction, and the worst, is that recently proposed by Fürst, (Hdwbeh., art. אֶזְרֶה, 2, a): *und nach diesem, d. h. und dann—meine Haut haben sie abgeschunden—und aus meinem Leibe, d. h. sinnlich, werde ich Gott (als אֶלֹהִים) schauen*.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?	כִּי הֲאִמְרוּ בְּהִנֵּדְהוּ לָךְ וְשָׁרַשׁ הָאֵר וְנִצָּא בִּי :	28 If ye say: How will we 28 pursue him! and the root of the matter is found in me,
29 Be ye afraid of the sword: for wrath <i>bringeth</i> the punishments of the sword, that ye may know <i>there is</i> a judgment.	גִּירוּ לָכֶם , כִּסְפֵּי-חַרֶּב כִּי-חֲמָה עֹנֹת חַרֶּב לִפְנֵי הַדִּינִי שְׂדֵינִי :	29 be ye afraid of the sword; 29 for wrath is a crime for the sword, that ye may know there is a judgment.
CHAP. XX.	CHAP. XX.	CHAP. XX.
THEN answered Zophar the Naamathite, and said, 2 Therefore do my thoughts cause me to answer, and for <i>this</i> I make haste. 3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.	וַיַּעַן זֹפָר הַנַּאֲמָתִי וַיֹּאמֶר : לָכֵן שִׁפְטִי וְשִׁבּוּרִי אֶבְבֹּר הַיָּדִי בִּי : כִּי־כָלִמְתִּי אֶשְׁמֵעַ וְרוּחַ הַדִּינִי יַגִּידִי :	8 THEN answered Zophar the 1 Naamathite and said: 2 For this, do my thoughts give 2 answer to me, and because of my eager haste within me. 3 My shameful chastisement 3 must I hear; and the spirit, from my un- derstanding, will answer for me.
	V. 29. שְׂדֵינִי ק'	

## V. 2. and therefore is my

A brief refutation of the objections to this view, is given in the Expl. Notes.

The early Christian Fathers differed in their interpretation of the passage. But their views are of little account on either side, being based on the defective translations of the Septuagint, Itala, and Vulgate.

V. 28. כִּי, Gesenius, Lex. 4. So all the recent translations; e. g. Ewald: Denkt ihr, wie wollen wir ihn verfolgen! Schlottmann: Wenn ihr sprecht: wie wollen wir ihn verfolgen?—כִּי, as an exclamation, Lex. B, 2.—Second member: if taken as the assertion of his friends, it is a transition from the *oratio directa* to the *indirecta*; and there is no ground for the reading בּוֹ in some MSS. and VSS.

V. 29. עֹנֹת; Gesenius, Thes. II. p. 1000: Sq. genit. . . . poenæ, qua puniendum est, ut עֲוֹנוֹת הָרֶבֶב *crimina gladio punienda*.—Der Plural erklärt sich daraus, dass חֲמָה collectivisch von den einzelnen Aeusserungen des Zornes gesagt ist (Schlottmann).—עֹנֹת; Rödiger, Thes. fasc. poster. p. 1367: comp. ex עֹ = אֲשֶׁר *quod*, et הָרֶבֶב vel הָרֶבֶב *judicium*. So Gesenius, Thes. III. p. 1345, Hirzel, Schlottmann, Lee and others. The assumption of a Chald. plur. form (עֹנֹת = עֲוֹנוֹת) may be regarded as abandoned (Ewald, 2d ed.; Heiligstedt).

Ch. XX. v. 2. בְּעִבְבוֹרִי, in its usual construction with the following word. So Gesenius, Thes. and Lex., חֲוִישׁ, 2, a:

*propter impetum sive fervorem meum in me*, i. e. quo agor. There is no necessity for departing from this construction, as suggested by Ewald: vv. 2-3 wird man schwerlich je verstehen, wenn man nicht fest hält, dass בְּעִבְבוֹרִי in jeder Beziehung dem לָכֵן entspricht, und nur deshalb ohne Ergänzung steht, weil diese aus dem כִּי in לָכֵן deutlich ist. Vgl. das zweite כֵּן Jes. 59: 18. So also Heiligstedt: *propterea*, *voci לָכֵן in hemistichio priore respondens*; and Schlottmann: *Und darob stürmet es in mir*. Zu בְּעִבְבוֹרִי ergänzt man am leichtesten כִּי aus dem vorhergehenden לָכֵן (vgl. כֵּן Jes. 59: 18). Wörtl.: deshalb ist mein Stürmen in mir.—For the connection of thought, see Expl. Notes on v. 2.

To the connection between vv. 2 and 3, on which Ewald lays so much stress, it is well objected by Schlottmann, that too partial an application is thus given to this verse. All that is sought in this connection, is gained by the easier and more natural construction above given.

V. 3. Dathe: *castigationem ignominiosam audio*; Heiligstedt: *castigationem ignominiosæ meæ* (*castigationem ignominia me afficientem*) *audio*; Hirzel: *mich beschimpfende Rüge muss ich hören*; Schlottmann: *schmähliche Rüge must' ich hören*. *Must I hear*: the *Impf.* as in 17: 2, 2d member.—*Answer for me*: the *suff. pron.* as a *dative*. Compare Zech. 7: 5, הֲצִמְתִּי *did ye fast for me?* Job 31: 18, גָּדַלְתִּי *he grew up to me* (§ 121, 4).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 Knowest thou <i>not</i> this of old, since man was placed upon earth,	הֲנֹחַת הַדָּקָה כִּי־יָגֵר כִּי שֵׁם אָדָם בְּלִי־אָרֶץ:	4 Dost thou know this to 4 have been from of old, since man was placed upon the earth;
5 That the triumphing of the wicked <i>is</i> short, and the joy of the hypocrite <i>but</i> for a moment?	כִּי רִנְנַת רָשָׁעִים כְּקָרוֹב וְשִׂמְחַת חָנָף זְכוּר־נֶגֶד:	5 that the triumphing of the 5 wicked is short, and the joy of the impure for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds;	אֲם־יִשְׁלַח לַשָּׁמַיִם שִׁירָא וְרֹאשׁוֹ לָגֶם בְּנִיב:	6 Though his height mount up 6 to the heavens, and his head reach to the clouds:
7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?	בְּגִלְלוֹ לִנְצָח יֵאָבֵד וְאֵלֵיו יֵאָמְרוּ אֵינִי:	7 according to his greatness, so 7 shall he perish forever; they that saw him shall say: Where is he?
8 He shall fly away as a dream, and shall not be found: Yea, he shall be chased away as a vision of the night.	בְּחִלּוֹם הָעֵינָה וְלֹא יִדְעָאָהוּ וְיִדָּר כְּחִזְיוֹן לַלַּיְלָה:	8 As a dream shall he fly, and 8 not be found; and be chased away, as a vision of the night.
9 The eye also <i>which</i> saw him shall <i>see</i> him no more; neither shall his place any more behold him.	עֵינֹה שֶׁרָאָהוּ וְלֹא תִזְכֹּר וְלֹא־יִשָּׁר הַשִּׁירָה כְּקוֹדֶה:	9 The eye that saw him shall 9 see him no more, and his place shall no more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.	בָּנָיו יִרְצִו בְּלֵפִים וְיִדְרוּ הַשְׂבָּכָה אוֹתָם:	10 His sons the weak shall op- 10 press; and his hands shall make res- titution of his wealth.

V. 4. פתח באהות

V. 4. The question implies, that the contrary would be inferred from Job's language. There is, therefore, no necessity for translating, *nonne hoc scis?* (הֲ = הֲלֵא, Gesenius, Thes. and Lex.).—Die Verbindung v. 4 a ist so kurz zusammengezogen wie die lat. *hoccine scis æternum esse?* (Ewald). So Schlottmann: Das *כִּי* ist aber nicht mit *הֲנֹחַת*, sondern mit *וְאֵלֵיו* zu verbinden: weisst du, dass dies von jeher so war?

V. 6. The word *יָגֵר* (occurring only here) etymologically means, a *lifting up*, or a *rising up* (comp. *יָגַר*, Ps. 89 : 10). *Altitude, height* (Chald. *הִקְבִּיָּה*, Syr. *رَفَعَتْ*), corresponds best with the next member. Maurer (Hdwch.): *Höhe*.—Aq. Sym. Theod. *ἔπαυα αὐτοῦ*.

V. 7. *According to his greatness*. Dathe (following the etym. suggested by A. Schultens): *בְּגִלְלוֹ*, vulgo *ut stercus*, sive *ut gluma*, ex syr. et arab. significatione. Sed obstat affixum, quod h. l. non ex pleonasmō explicari potest. Igitur melius haud dubie comparatur cum Arabico *جَلَالٌ*, *splendor, honor*. Sic quoque *οἱ ὁ* videntur intellexisse: *ὅταν γὰρ δοκῇ ἡδὴ κατεσκηχθαι*.—Ewald: *Nach seiner Grösse* geht er unter, so dass sein Untergang desto grösser ist je grösser er selbst. Diess scheint *בְּגִלְלוֹ* zu bedeuten, vielleicht *בְּגִלְלוֹ* zu lesen; die Masora mit Vulg. Targ. *wie sein Koth*, ein wohl zu unedles,

hier auch, da von Wegräumen oder Zertreten nicht die Rede ist, nicht recht passendes Bild, vielmehr scheint v. 18 b verglichen werden zu müssen.—So Hirzel; and Heiligstedt: *בְּגִלְלוֹ* (quod fortasse *בְּגִלְלוֹ* legendum est), *secundum magnitudinem suam*, cf. arab. *جَلَالٌ* *majestas, splendor, et Chald. جَلَالٌ* *gravitas, magnitudo*, cf. Esr. 5 : 8; 6 : 4. Alii interpretes (Rosenmüller, Gesenius, Umbreit, De Wette, Stickel), *secundum Vulg. et Chald. בְּגִלְלוֹ reddunt: ut stercus suum in perpetuum perit*, coll. 1 Reg. 14 : 10. Cui interpretationi id obstat, quod ista imago indecora est ideoque a libri Jobi auctore aliena esse videtur; deinde quod stercus vel lutum non *interire* sed *conculcari* (2 Sam. 22 : 43; Jes. 10 : 6; 41 : 25), aut *everri* (Jes. 14 : 23; 1 Reg. 14 : 10) dicitur.

V. 10; *יִרְצִו* ist . . . nach § 121 a von *רָצָה* = *רָצִין*, da die Redensart deutlich mit der v. 19 a wiederkehrenden zusammenhängt (Ewald). Comp. *הִרְצָה*, 39 : 23. Sept. *τοὺς υἱοὺς αὐτοῦ ἐλεῶσαι ἡτροφες*. So it is understood by Hirzel and Heiligstedt. The signification, *seek to please*, with *בָּנָיו* for the subject, gives a feeble sense. E. g. Dathe: *liberi ejus gratiam tenuium implorabunt*; Gesenius, Lex.: "*his sons shall seek the favor of the poor* = shall conciliate the poor, viz. by the restoration of extorted wealth."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 His bones are full of the sin of his youth, which shall lie down with him in the dust.	גִּשְׁמוֹתָיו מִלְּאֵי זֵלָתוֹ וְנָשְׁנוּ עִלְמָתוֹ הַתְּשֻׁבָּה:	11 His bones are full of his youth; 11 but it shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, though he hide it under his tongue;	אֲסִיפְתִּיק בְּפִיו רָעָה וְלֹא־יִחְלֹקֶההּ בְּתַחַת לְשׁוֹנוֹ:	12 Though evil be sweet in his 12 mouth, though he hide it under his tongue;
13 Though he spare it, and forsake it not; but keep it still within his mouth:	וְהִקָּל אֶלֶיהָ וְלֹא יַזְנוּקֶהּ וְיִרְדְּמֶהּ בְּפִיו הַחַי:	13 though he be sparing of it, and 13 will not let it go, and hold it in his palate;
14 Yet his meat in his bowels is turned, it is the gall of asps within him.	לֶחְמוֹ בְּכִסְיוֹ יִתְּשֶׁה בְּיֹדָתוֹ סִסְתִּים בְּקִרְבּוֹ:	14 his food is turned in his 14 bowels, the gall of asps within him!
15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.	הוֹל בָּלַע וְיִקְאֵנוּ לִבְדָּתוֹ וְיִתְּשֶׁה אֵל:	15 He swallows down riches, but 15 shall disgorge them; God will dispossess them from his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.	וְאֲשִׁיפְתִּיקִים יִרְקֶה בְּתַחֲנוּתוֹ לְשׁוֹן אֲשָׁפָה:	16 He shall suck in the poison 16 of asps; the tongue of the adder will slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.	אֶל־מָאָה בַּמַּלְאִיָּה יִבְרִי יִבְרִי דְבַשׁ וְחִמְצָאָה:	17 He shall not look on the 17 water-courses, the flowing streams of honey and milk.
18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.	בְּקִרְבּוֹ רָקַע וְלֹא יִבְלַע בְּחִיל הַתְּמוּכָתוֹ וְלֹא יִשְׂמָח:	18 The fruit of toil he restores, 18 and shall not devour, as his borrowed possession, and shall not rejoice in it.
19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he builded not;	כִּי־רָצַח עֲזָב הַלָּמִים בֵּיתוֹ יִבָּנֶה וְלֹא יִבְנֶהוּ:	19 Because he oppressed, aban- 19 doned the weak, the houses he has plundered he shall not build up.

V. 11. עִלְמָתוֹ ק' V. 15. בִּנְא יִרְשֶׁנוּ

V. 11. but they shall

V. 11. *Are full of his youth.* So the Sept.: *δοτὰ ἀντοῦ ἐνεπλήσθησαν νεότητος αὐτοῦ.* To the same effect the Chald., *are full of his strength*; and the Syr., *are full of his marrow.*—Some understand by it *secret sins*\*, appealing to Ps. 90 : 8. But it is well objected (by Heiligstedt and others) that זֵלָתוֹ, in itself, means merely what is *secret* or *hidden*; and that only the connection (in Ps. 90 : 8), requires it to be understood of *sins* that are concealed. Comp. Ps. 19 : 13.—הַתְּשֻׁבָּה (*fem. sing.* with the *plur.* of an *inanimate* object for its subject, § 146, 3), may have for its subject either בְּצִמְתוּקָיו, or בְּלִיזָיו.

V. 17; das אל drückt hier nur die Theilnahme des Redenden

\* Vulgate: *ossa ejus implebuntur vitiis adolescentiæ ejus*; which was adopted in the *Genevan*, and thence in the common version. Tyndale: *From his youth, his bones are full of vice*; Cranmer, *full of pleasures*; Bishops, *full of sinnes*.

an dem verneinenden Satze, den er ausspricht, aus (Schlottmann).

V. 18. The *Part.* makes a closer connection with the preceding, than can be happily expressed in English = *one who restores.*—רִקְעָה, the product of labor; here, not his own labor, but that of others.

Second member, Schlottmann's explanation of בְּחִיל הַתְּמוּכָתוֹ, gives the only pertinent sense; viz. sein Gut der Wiedererstattung = ein von ihm geborgtes, und daher auch wieder zu erstattendes Gut. Heiligstedt: *ut opes retributionis ejus*; i. e. *ut opes, quas mutuatus est, et ad assem reddere debet.* Such a possession, is the fruit of unrequited labor; and is held in subjection to the rightful claim of another,—which is the point of comparison.

V. 19, second member; בֵּיתוֹ and its *suff.*, the *sing.*, used



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.	כִּי לֹא-רָחַת שְׁלֹו בִבְטֶנְתּוֹ בְּתַמְיָדוֹ לֹא יִחְסֹו:	ב Because he knew no rest in 20 his bosom, of all his delights he shall save nothing.
21 There shall none of his meat be left; therefore shall no man look for his goods.	אִין-שָׂקָד לְאֵכְלוֹ עַל-כֵּן לֹא-יִתְחַוֵּל בְּטוֹבוֹ:	21 His greedy appetite nothing 21 escaped; therefore his prosperity shall not endure.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.	בְּתֵלְאוֹת סִסְקוֹ יִצָּר לוֹ כָּל-יָד עָקֹל הַבְּלָעִי:	22 In the fullness of his superflui- 22 ty, he shall be straitened; every hand of the wretched shall come upon him.
23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.	יָהִי וְלִמְלֵא בִטְנוֹ וְשִׁלְחֵהוּ חֲרוֹן אַפּוֹ וְיִזְקֵהוּ לֶעֱרֹבוֹ בְּהוֹקְדּוֹ:	23 His belly shall be filled! 23 God shall cast on him the fury of his wrath, and shall rain his food upon him!
24 He shall flee from the iron weapon, and the bow of steel shall strike him through.	יָרַח מִנִּשְׁתַּח בְּרֹחַ מִחֲלָפָהוּ קִשֵּׁת נְחֹשֶׁת:	24 If he flee from the- iron 24 weapon, the bow of brass shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.	שֶׁלֶס וְיִצָּא מִגֵּחָה וְדֶרֶס מִחֲרָקָה לְחֶלֶק עָלָיו אֲסִירִים:	כה He plucks it out; it comes 25 forth from his body, the gleaming weapon, from his gall! terrors come upon him!
26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.	כָּל-חֹשֶׁךְ יִסְתָּר בְּסֻדּוֹ וְאֵשׁ לֹא-נִפְחָה תִּשְׂרֹף שְׂתִיר בְּאֶהְלָיו:	26 All darkness is hoarded up 26 for his treasures; a fire not blown shall con- sume them; it shall devour the remnant in his tent.

V. 22. יתור ו' Ib. הבואני  
V. 25. ארורים ב' V. 26. מלעיל

collectively.—Heiligstedt: Alii interpretes hemistisch. posterius explicant: domos rapuit, quas non edificaverat; sed si hic esset sensus, haud dubie imperfectum רָבַעָה positus non esset; to which Schlottmann also objects the consecutio temporum (רָבַעָה . . . יָבִיחָהּ; יָבִיחָהּ . . . יָבִיחָהּ).—Lit. *he has plundered houses, and shall not build them up*; but this construction would not readily suggest the true sense to the English reader.

V. 21 Heiligstedt. *nihil reliquum fuit vorationi ejus* (nihil effugit ejus voracitatem, i. e. omnia devoravit), *propterea non firma est* (non durat) *bonum* (felicitas) *ejus*.

V. 22; תֵּלְאוֹת (Ketib, in quo mater lectionis est, cf. Dan. 2: 9; Jud. 8: 1; Keri legit תֵּלְאוֹת, cf. Lev. 12: 4; 8: 33), est infinitivus verbi תֵּלַע; cf. Ew. gr. ampl. § 238, e, Ges. § 74, adnot. 2 (Heiligstedt).

V. 23; יָהִי, the *Jussive* used impersonally. Not merely, *will be filled*; the *jussive* form expresses here the *feeling* of the speaker, in connection with what he asserts.—לִמְלֵא, § 132, Rem. 1; lit. *there shall be a filling of his belly*.

Third member, וְיִזְקֵהוּ: this common Heb. idiom (ב' *instru-menti*, where the simple accus. might also be used, § 138, Rem. 3, note; ch. 16: 4), is best expressed here by the direct object of the verb.—וְיִזְקֵהוּ; comp. the statement, § 103, 2, a, 2d paragraph of the note. As the *sing.* is used collectively throughout this passage, the *pron.* should here be translated by the *sing.*, in conformity with our idiom and the sense of the original. A literal conformity would only perplex the reader, and enfeeble the expression.

V. 25, second member; according to the accentuation in the edition of *Joseph Athias*.

V. 26, second member: וְאֵשׁ לֹא-נִפְחָה est imperf. Kal, pro וְאֵשׁ לֹא-נִפְחָה; cf. Ew. gr. ampl. § 253, a (Heiligstedt); Gesenius (Man. Lex. *Piel*): = וְאֵשׁ לֹא-נִפְחָה, vowel lengthened in the open Syl. made by omission of the doubling point; Hirzel: = וְאֵשׁ לֹא-נִפְחָה, with the impure *o* in place of the pure *u*, where the Syl. ceases to be sharpened. In either case, the translation is the same.—The noun אֵשׁ is here treated as *fem.*; but only the nearest predicate conforms to it in gender (§ 147, Rem. 1).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.	יגלִי שָׁמַיִם זִמּוּי וְאֶרֶץ תִּהְיֶה עָדָה לִי:	27 Heaven shall reveal his iniquity, and earth stand up against him.
28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.	הָגֵל רִבּוֹל בֵּיתוֹ לְנִדּוֹת בָּרוּם אָפוֹ:	28 The increase of his house shall depart, shall flow away, in the day of His wrath.
29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.	זֶה הַחֶלֶק אֲדָרְתוֹ מֵאֵל וְנַחֲלָתוֹ מֵאֵל:	29 This is the portion of a wicked man from God, and his appointed lot from the Mighty One.
CHAP. XXI.	CHAP. XXI.	CHAP. XXI.
BUT Job answered and said,	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	27 THEN answered Job and said:
2 Hear diligently my speech, and let this be your consolations.	שִׁמְעֵי יְשׁוּעָה מִלִּי וְהַחֲוִיִּיאוּתִי תִּתְּנוּ לִי:	2 Hear ye attentively my speech; and let your consolations be this.
3 Suffer me that I may speak; and after that I have spoken, mock on.	סֹאמֵר וְאֵינִי אֲנֹכִי וְאַחֵר בִּדְבָרִי תִּלְעָגוּ:	3 Suffer me, that I may speak; and after I have spoken, mock on.
4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?	הֲאֲנֹכִי לְאָדָם שִׁחִי וְאִם-יִפְּלוּ לֹא-תִקְצֹר רוּחִי:	4 As for me, is my complaint to man? Or wherefore should I not be impatient?
5 Mark me, and be astonished, and lay your hand upon your mouth.	בְּמִי-אֶלֶי וְהִשְׁמִי וְשִׁמְי יָדְךָ עַל-פִּי:	5 Look upon me, and be astonished, and lay the hand upon the mouth!
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.	וְאִם-יִזְכְּרִי וְנִבְהַלְתִּי וְאִמְרוּ בְּשָׁרִי פִלְזִית:	6 For when I remember, I am dismayed; and trembling seizes my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?	בְּהוֹנֵה הַשֵּׁעִים חַיִּים לְתִקְלָה וְגַם-יִגְבְּרוּ חֵיל:	7 Wherefore do the wicked live, grow old, yea become mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.	וְרֵגֶם זָכֹן לְפָנֵיהֶם עֵינָם וְאֶחָדֵיהֶם לְפָנֵיהֶם:	8 Their seed with them is established in their sight, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of God upon them.	בְּחֵיתָם שָׁלוֹם מִפֶּחַח וְלֹא-יִשָּׁבֵט אֱלֹהִים בְּבָיִתָם:	9 Their houses are in peace, without fear; and no scourge of God is upon them.

V. 2. הַחֲוִיִּיאוּתִי

V. 4. is my complaint of man.

V. 28; נִפְּתִי, *Niph. Part.* of נָפַת. So Ewald, Hirzel, Heiligstedt, Schlottmann. Less happily Gesenius (*Man. Lex.*), *Niph. Part.* of נָפַת. Prop. *diffluentia* (*fem.* as a *neut. subst.*), in apposition with נִפְּתִי; or, as Heiligstedt: *Est* (*sc.* *proventus* domus) *res diffluens*, aquæ effusæ instar diffluit. Hirzel: *er* (seines Hauses Ertrag) *ist Zerfliessendes* (zerrinnt) *am Tage* &c.  
V. 29. Lot of command = commanded, or appointed, lot; hence, with *suff.*, his appointed lot.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Their bull gendereth, and faileth not: their cow calveth, and easteth not her calf.	שׁוֹרָם יִגְדֹּל וְלֹא יִנָּחֵץ הַבָּקָר יִלְדֶּה וְלֹא תִשָּׁקֵץ:	His cattle breed, and fail not; 10 his kine bring forth, and mis- carry not.
11 They send forth their little ones like a flock, and their children dance.	וְשִׁלְחָם בְּצֹאן עֲגֻלֵיהֶם וְיִלְדֵיהֶם רִנְּסִין:	11 They send out their little ones like the flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.	הִשָּׂאוּ קָלָה וְהָגִיר וְרִנְּסֵיהֶם לְקוֹל מִוְלָב:	12 They shout, with tabret and harp, and rejoice, to the sound of the pipe.
13 They spend their days in wealth, and in a moment go down to the grave.	וּבְלֵךְ בָּשׂוּב וְיָמֵיהֶם וּבְלֵכֶת שָׂאֵל בְּרָחֵם:	13 In prosperity they spend their days, and in a moment go down to the under-world.
14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.	וַיֹּאמְרוּ לֵאלֹהִים כִּי רָחֵם וְרָחֵם יִרְדֶּיהָ לֹא חָפְצֵנוּ:	14 And they say unto God: De- part from us; for we desire not the know- ledge of thy ways.
15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?	מִי־יִשְׁכַּח קִי־נִשְׁכַּחֲנוּ וּמִי־יִשְׁכַּח קִי־נִשְׁכַּחֲנוּ:	15 What is the Almighty, that we should serve him? and what are we profited, if we pray unto him?
16 Lo, their good is not in their hand: the counsel of the wicked is far from me.	הֵן לֹא הֵנָּה טוֹבָם עֲצַת הַרְשָׁעִים רָחֵקָה מִנִּי:	16 Lo, their good is not in their hand! Far from me is the counsel of the wicked.
17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.	כַּמֶּה יִדְרֹשְׁשֵׁים יִדְרֹשׁ וְכַמֶּה יִשְׁלַח אִיָּתָם הַמַּלְאָכִים יִשְׁלַח בְּאַפּוֹ:	17 How oft, does the lamp of the wicked go out, and their destruction come upon them, or He, in his anger, distribute sorrows?
18 They are as stubble before the wind, and as chaff that the storm carrieth away.	יִהְיוּ כַקֶּשֶׁת לִפְנֵי רֵיחַ וּכַקֶּשֶׁת יִנָּחֵם סוּפָה:	18 or they are as stubble before the wind, and as chaff, which the whirl- wind snatches away?
19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.	אֱלֹהִים יַצְמִין לְבָנָיו וְשִׁלְּם אֲלֵיוֹ וְיָדָע:	19 Will God treasure up his ini- quity for his sons? on him let him requite it, that he may know!

V. 13. יבולו ק' נ'א יבולו Ib. פ'פ בס' פ'פ  
V. 15. בנ'א ברגש V. 17. ה'א בס' א'א  
V. 18. בנ'א ובמרו

Ch. XXI. v. 10. Sept. *ἡ βοῦς αὐτῶν οὐκ ἀποτόκησε* (Aq. *οὐκ ἐξέβαλε* Sym. *οὐκ ἐξέτρωσε*); Vulg. *bos eorum concepit, et non abortivit*. So Gesenius, formerly (Thes. I. art. *גָּדַל*, *Hiph.*): *bos* i. e. *vacca ejus concipit nec respuit* sc. *tauri semen*; i. e. *abortum non patitur*. Later, however (Man. Lex. 1832, art. *גָּדַל*; and Thes. II., 1840, art. *קָבַר*, *Piel*) he expressed some preference for the view of Saadiah and Kimchi: *Malim tamen fere taurus ejus in it vaccam, neque abjicit* sc. *semen*, i. e. *non frustraneus est coitus, concipiunt vaccæ; ita ut in priore hemistichio de coitu prospero et fecundante, in posteriore de partu felici agatur*. With this Rödiger agrees (Thes. fasc.

poster. p. 1382): at Job XXI, 10 [שׁוֹר] est taurus de mea quidem sententia. The reasons for both views are fully given by Gesenius, Thes. II. p. 984, art. *קָבַר*, *Piel*.

V. 16. *Is far from me*. The optative use of the *Perf.* (Heiligstedt: *remotum sit*, i. e. *procul absit, a me*; and so others), is not sustained. The fact is simply affirmed by the speaker.

V. 17. *How oft?* is the question of one who doubts whether such a thing occurs = very seldom (Gesenius, Lex. *קָבַר*, D, 2).

V. 18; *וְיִנָּחֵם*, in a relative clause.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.	וְרָאָה עֵינָיו שִׁדְרוֹ וּבְחַסְתָּהּ שָׁתֵּי רִשְׁמוֹ:	20 Let his eyes see his destruction, 20 and let him drink of the wrath of the Almighty.
21 For what pleasure <i>hath</i> he in his house after him, when the number of his months is cut off in the midst?	כִּי בִתְהַדְחָאֵי בְּיָמָיו אֲחֶהְיֶה וּבְסֶפֶר הַדְּשָׁרִי הֶחֱבִי:	21 For what is his concern in his 21 house after him, when the number of his months is cut off?
22 Shall <i>any</i> teach God knowledge? seeing he judgeth those that are high.	הֲלֹאֵל יִלְמַד־הֶעֱלֵה וְהֵיאָה רָקִים רִשְׁוֹ:	22 Shall one teach God know- 22 ledge, when it is he that judgeth the high?
23 One dieth in his full strength, being wholly at ease and quiet.	זֶה בְּמֵיתוֹ בְּמַלְאֵם הָאֵל לֵבּוֹ שָׁלָאֵם וְשָׁלוֹ:	23 One dies in his full prosperity; 23 he is wholly at ease, and se- cure.
24 His breasts are full of milk, and his bones are moistened with marrow.	גִּישָׁיו מְלֵאִי חֲלֵב וְעֵצָהּ מְרֵבֵהוּ רִשְׁמוֹ:	24 His sides are full of fat, 24 and the marrow of his bones is moistened.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.	זֶה בְּמֵיתוֹ בְּגִשְׁט כָּרָה וְלֹא אָכַל בְּטוֹבוֹהּ:	כה And another dies in bitterness 25 of soul, and has not tasted good.
26 They shall lie down alike in the dust, and the worms shall cover them.	יָחַד עַל-עֲפָר וְרִשְׁמוֹ וְרִמָּה תִכְסֶּה עֲלֵיהֶם:	26 Together they lie down in the 26 dust, and the worm covers them.
27 Behold, I know your thoughts, and the devices <i>which</i> ye wrongfully imagine against me.	הֵן אֲדַעֲמֵי בַחֲשֻׁבוֹתֵיכֶם וּבְזִמְזוֹמֹת עַלִי תִקְוִיתֶם:	27 Lo, I know your devices, 27 and the plots with which ye would oppress me.
28 For ye say, Where <i>is</i> the house of the prince? and where <i>are</i> the dwelling places of the wicked?	כִּי תֹאמְרוּ אֵינֶה בֵּית-הַנָּדִיר וְאַיֵּה אֵהְלִי בַחֲדָנוֹת רִשְׁעִים:	28 For ye say: Where is the 28 house of the Noble; and where the tent, in which the wicked have dwelt?

V. 20. עֵינָיו ק'

V. 22. that judgeth on high

V. 24. His folds are full of milk (V. R.)

V. 26. and rottenness covers them

V. 21; וְרָאָה, *abscondi*, i. e. h. l. *exigi*, *finiri*, cf. וְרָאָה et וְרָאָה *abscondi* (Heiligstedt).

V. 22; רִשְׁמוֹ is properly understood of *persons*, the lofty, those eminent in power &c. Gesenius, *excelsa cæli*.

V. 23; בְּיָמָיו הֶחֱבִי, in *ipsa*, i. e. in *media*, *incolumitate ejus* (Schlottmann).

V. 24, 1st member. Sept. τὰ δὲ ἔγχεα αὐτοῦ πλήρη στέατος (with the pointing חֲלֵב); Vulg. *viscera ejus plena sunt adipe*; Syr. ܡܠܬܐ ܡܠܬܐ ܡܠܬܐ *his sides are full of fat*, a signification of מֵלֵאֵי supported by some collateral evidence (Gesenius, Thes. II. p. 1015).—Lee, Heb. Lex. (from Arab. عَطَنٌ to moisten and prepare skins, عَطِيْنَةٌ a skin moistened and prepared), a skin, put for a skin-bottle. Fürst, Concord. (מֵלֵאֵי = מֵלֵאֵי to bind together), muscle, sinew; Hahn: seine Sehnen sind voll Saft. Mere conjecture.

The case is fully discussed by Schultens (in loc.) and by Bochart Hieroz. I. pp. 505-7, Leipz. ed., and the essential

points are collected by Gesenius, Thes. II. p. 1015, art. מֵלֵאֵי. The oldest interpretation, that of the Sept., Vulg., and Syr. (essentially the same), is still entitled to the preference. Bochart's suggestion is of weight: that מֵלֵאֵי and מֵלֵאֵי, and חֲלֵב and בִּזְוִי, must correspond in the parallelism, as members and substances of the human body. Nor is this answered by the explanation of Cocceius (Lex. art. עֵטָה): *Jobus per abundantiam lactis significat omnem rerum necessarium copiam; per irrigationem medullæ sanitatem corporis*. This is well in itself; but it does not take a parallelism, as claimed by J. H. Michaelis, in loc.

The groundless conjecture of the Chald. Targ. אֲהֵלֵאֵי חֲלֵבָא בִּזְוִי, was adopted by Pagnino (*Ubera ejus plena sunt lacte*), and in the Genevan version (*his breasts are full of milk*); and thence passed into the Bishops', and the common version.

V. 27; וְעַלִי תִקְוִיתֶם, in a relative clause, with the *adverb*. accus. אֲנִי implied.

V. 28; נָדִיר, a title of honor, given to men of wealth, and of high rank; hence more comprehensive than *prince*. Ge-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
29 Have ye not asked them that go by the way? and do ye not know their tokens.	הֲלֹא שִׁאֲלֵתֶם עוֹבְרֵי דֶרֶךְ וְאִתָּתֶם לֹא יָדְעוּ:	29 Have ye not asked the way- farers? and do ye not know their tokens?
30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.	כִּי לְיוֹם אִיד וְהִשָּׁה רָע לְיוֹם עֲבָרָתוֹ יוֹבֵל:	30 That the wicked is kept unto the day of destruction; they are brought on to the day of wrath.
31 Who shall declare his way to his face? and who shall repay him <i>what</i> he hath done?	מִי יְבַיֵּר עַל-פָּנָיו דְּרָכֹו וְהוֹאֵף-שָׂטָה כִּי וְשָׁלַם-לֹו:	31 Who, to his face, will declare his way? and what he has done, who will requite him?
32 Yet shall he be brought to the grave, and shall remain in the tomb.	וְהוּא לְקַבְרוֹת יוֹבֵל וְעַל-קִרְיַת רִשְׁקוֹד:	32 And he, to the graves is he borne away, and watch is held over the tomb.
33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as <i>there are</i> innumerable before him.	מִתְקוּיָו הַגִּבֹּר נֶחֱל וְאֶחָדֵיו כָּל-אָדָם רִמְשָׁה אֶלְפָּנָיו אֵין מִסְפָּר:	33 Sweet to him are the clods of the valley; and all men will draw after him, as before him, without number.
34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?	וְאִיךָ תְנַחֲמוּנִי הֶחָל וְהַשְׁוֹבֵהֵיכֶם וְשִׂאֲרֵי-מַעַל:	34 How then comfort ye me in vain, when in your answers there remains only deception!

V. 30. { That the wicked is kept in the day of destruction;  
they are brought on in the day of wrath.

senius (Lex. 4), says it is used "also in a bad sense, *a tyrant*. Job 21: 28; Is. 13: 2." So Ewald: wo ist doch des Tyrannen Haus? But the "bad sense" lies in the connection, and not in the word itself. Schlottmann, more correctly: wo ist das Haus des Vornehmen?

V. 29. *Do ye not know?* The second member assumes an affirmative answer to the first, and that the knowledge thus obtained is unheeded.—Ewald: und ihre Zeichen kennt ihr nicht? Heiligstedt: *et signa eorum ignoratis?*

V. 30. No other construction can be given to this verse, consistently with the proper force and connection of the words. E.g. Heiligstedt: *Die calamitatis* (tempore, quo calamitas ingruit) *parcitur malo*, (calamitas malum non attingit). *Die irarum* (iræ divinæ) *ducuntur* (abducuntur, sc. mali); i. e. tempore, quo a Deo calamitates ad homines puniendos imittuntur, mali e mortis periculo salvi abducuntur. But לְיִשְׁהָרָה is properly (as understood by Gesenius, Thes. and Lex.), the passive form of the phrase צָר הַשָּׂדֶה לְעֵת צָר, in ch. 38: 23. Nor does יוֹבֵל mean *ducuntur*, in the sense intended by the explanatory *abducuntur*. Is. 55: 12, to which

Schlottmann appeals for this sense, is not in point; for it is there said: *ye shall be led on* (conducted, escorted), *in peace*.—Ewald has revived the relative construction of this clause (*in die, quo iræ inducuntur*): den Tag da Zornes-Fluthen heranfahren. But this is inconsistent with the radical idea and the constant use of the verb.

V. 32. רִשְׁקוֹד, *impers.* Not, *he shall watch over his tomb* (viz. in his monumental statue, or figured sarcophagus bearing his image on its cover), which would be a grotesque conceit. The meaning of the clause is given by Rödiger (Thes. fasc. poster. p. 1473): *et super tumulo* (ejus) *vigilant* (רִשְׁקוֹד, *impers.*): i. e. adeo tumuli ejus viri curam habent, monumentum sepulchrale vel mausoleum extruentes, vel quocunque modo defuncti memoriam colentes. Difficilius videatur sumere, ipsum defunctum super tumulo suo excubias agentem, ad arcendam ignominiam, vel in monumento suam ipsius memoriam conservantem; quam sententiam sequuntur Ewald, Hirzel, Heiligstedt.

V. 34. Lit. *and as to your answers, there is left deception*; i. e. nothing but deception remains.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXII.	CHAP. XXII.	CHAP. XXII.
THEN Eliphaz the Temanite answered and said,	וַיֹּאמֶר אֶלְיָאֵז הַתֵּמָנִי וַיֹּאמֶר:	8 THEN answered Eliphaz the 1 Temanite, and said:
2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?	הֲלָאֵל יִסְדֹּר-עֲבָדָיו כִּי-יִרְדָּקוּן עֲלֵיהֶם בְּיָדָיו:	2 Can a man profit God? 2 for it is himself the wise man profits.
3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?	הֲתִשָּׂן לִשְׂדֵהוּ כִּי הַצֶּדֶק וְאֵם-תִּשָּׂע פִּי-יִתְּתָם דְּרָבָיו:	3 Is it a pleasure to the Almight- 3 ty, that thou shouldst be righteous, or a gain, that thou shouldst make thy ways perfect?
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?	הֲיִדְרֹא-תָהּ וְיִדְרֹחַ יָבֹא לִפְנֵי בְמִשְׁפָּחָהּ:	4 Will he, for thy fear, rebuke 4 thee, enter into judgment with thee?
5 Is not thy wickedness great? and thine iniquities infinite?	הֲלֹא רָעָתָה רַבָּה וְאִי-יִשָּׂן לְגִנּוּתֶיהָ:	5 Is not thy wickedness great? 5 and there is no end to thy iniquities.
6 Forthou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.	כִּי-תִקַּח בְּלִי אֶת-יָד הָאֵם וּבְגָדֵי יְרוּמִים תִּפְשֹׁט:	6 For thou hast taken a pledge 6 of thy brother for naught, and stripped off the garments of the naked.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.	לֹא-גַוַּם עָמָה תִּשָּׂקָה וּמִקֵּץ הַקֶּזֶז לֹא-תֵלֵם:	7 The fainting thou gavest no 7 water to drink, and from the hungry thou hast withholden bread.
8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.	וְאִישׁ גִּבּוֹר לֵי הָאָרֶץ וְהַיָּדוּשׁ אֲדָמָה יִשָּׁב בָּהּ:	8 But the man of might, his 8 was the land; and the honored one, he dwelt therein.
9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.	אֶלְמָנָה תִּשְׁלַח רֵיקָם וְיָרָקוּ יָדָיו וְרַגְלָם:	9 Widows thou hast sent empty 9 away, and the arms of the orphans were broken.

V. 6. רגש אהר שירק V. 8. חש' בצירי

V. 2. { Can a man profit God,  
when he wisely seeks his own profit?

V. 4. for thy piety; *others*: Will he, for fear of thee, confute thee?

Ch. XXII. v. 1. The form of this verse, and its meaning, are well expressed by Heiligstedt: *Num Deo prodest vir (homo)? Immo vero sibi ipsi prodest intelligens (pius)!* Sensus: homo pius pietate sua non Deo, sed sibi tantum, utilitatem affert.

The second member, with כִּי, is confirmatory of the negative assertion implied in the preceding question (Lex. כִּי, 3, b); so Ewald, Hirzel (כִּי schliesst sich, wie 5 : 2, an die in der Frage enthaltene Verneinung an: *nein! sondern*), and Schlottmann. Gesenius, less happily (Lex. כִּי, 4): num homo prodest Deo, quum (s. ubi) prudenter sibi consulit?—קְלִי-יָד, referring to a collective noun; § 103, 2, a, note, 2d ¶.

V. 4. *For thy fear*, i. e. thy fear of God. The word has been twice used, in this sense, by Eliphaz (5 : 6; 18 : 4), and the contrast in the next verse favors it. So Ewald: Wird er

ob deiner Gottesfurcht dich strafen, wird mit dir gehen ins Gericht? As the words are construed by others, there is less pertinency and propriety in the thought. E. g. Gesenius (Lex. רָבָה, Hiph. 3): *Will he, for fear of thee, confute thee?* Heiligstedt: *Num ex timore tui (te timens) puniet te, Veniet tecum in iudicium*, sc. ad te accusandum et condemnandum. Sensus: Deus non propterea improbum punit, quod ejus violentiam timet, ideoque eum facultate nocendi privare vult; nam non est, quod Deus omnipotens improbum infirmum et caducum timeat.—*Will he confute thee*, i. e. disprove thy charge, as one who dreads thy censure.

VV. 6, 7; *Imperf.* of customary or repeated action, as in 1 : 15, last clause.

V. 9, רִיקָם; the sing. individualizes the thought,—*each one empty* (comp. § 146, 4).—יָרָקָא, § 143, 1, 1, b.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Therefore snares <i>are</i> round about thee, and sudden fear troubleth thee;	עַל־כֵּן קָבִיבוֹתֶיךָ בְּיָמֶיךָ וְיִבְהֱלֶיךָ בְּפֶתַח בְּהָאֵסִים:	10 Therefore snares are round about thee, and fear suddenly confounds thee;
11 Or darkness, <i>that</i> thou canst not see; and abundance of waters cover thee.	אוֹר־חָשֶׁךְ לֹא תֵרָאֶה וְשִׁפְטֵי־מַיִם תִּכְסֶּה:	11 or darkness, that thou canst not see; and the flood of waters covers thee.
12 <i>Is</i> not God in the height of heaven? and behold the height of the stars, how high they are!	הֲלֹא־אֱלֹהִים לְבָהֶם שָׁמַיִם וְיִרְאֶה רֹאשׁ כִּוְכָבִים בִּירְמֹי:	12 Is not God in the height of heaven? and behold the summit of the stars, how high!
13 And thou sayest, How doth God know? can he judge through the dark cloud?	וְאָמַרְתָּ בְּחִינְךָ אֵל הַיָּמִינִי אֶרְפֵּל וְשִׁחִיבִי:	13 And thou sayest: How does God know? can he judge through the thick cloud?
14 Thick clouds <i>are</i> a covering to him, that he seeth not; and he walketh in the circuit of heaven.	עָבִים סָתְרוּ־לּוֹ וְלֹא יִרְאֶה וְהוֹגֵג שָׁמַיִם רִתְחָה:	14 Clouds are a covering to him, and he sees not; and he walks upon the vault of heaven.
15 Hast thou marked the old way which wicked men have trodden?	הֲלֵאנֹכָה עֵינֶיךָ הַשְׁמִימִי אֲשֶׁר הָרְבּוּ מִי־יָמִינִי:	15 Wilt thou keep the old way, which wicked men have trodden?
16 Which were cut down out of time, whose foundation was overflown with a flood:	* אֲשֶׁר־קָדְמָי וְלֹא־נֶחָת לְפָנֶיךָ יוֹצֵק וְסִינִים:	16 Who were seized before the time; their foundation was poured away in a flood.
17 Which said unto God, Depart from us: and what can the Almighty do for them?	הָאֲמַרְתִּים לְאֵל כִּי־יִמָּנֶה וּבְחִינְךָ שֶׁכֵּר לָמוֹ:	17 Such as say unto God: Depart from us; and, What can the Almighty do to them?
18 Yet he filled their houses with good <i>things</i> : but the counsel of the wicked is far from me.	וְהוּא מָלֵא בְּחֵינֵיהֶם טוֹב וְנִצָּחַת לְפָנָיו רַחֲמָה לָמוֹ:	18 When he their houses had filled with good: but far from me is the counsel of the wicked!
19 The righteous see <i>it</i> , and are glad: and the innocent laugh them to scorn.	וְרָאִי צְדִיקִים וְנִשְׂמְחוּ וְלֵצָנִי וְלִגְלוֹמֵי:	19 The righteous look on, and rejoice; and the innocent mock at them:
	V. 13. בנ"א הב' בדגש V. 15. חצי הספר בפסוקים V. 18. ענ"י בדגש	

V. 15. Dost thou mark the old way,

V. 11, by some is construed thus: *or seest thou not the darkness, and the flood of waters that covers thee?* That is: or art thou heedless of the threatening danger, and of the destruction to which thy sins are hurrying thee? But it is obvious how inapt the words are for the expression of this sense; and how much more readily (when so construed), they suggest another which is quite out of place.

V. 12; כִּי רַמּוֹ, wörtl. *dass sie hoch sind*, was hier ungefähr denselben Werth hat mit: *wie hoch sie sind!*

V. 16; וְלֹא נֶחָת, lit. *and (it was) not time*. Sept. οἱ ἀνελή-  
γησαν ἀποροῦ.—Second member; Sept. to the same effect: ποταμὸς ἐπιβύβων οἱ θεμελιοὶ αὐτῶν. So Ewald: zum Strome flüssig ward ihr fester Grund! Heiligstedt: *Flumen effusum est fundamentum eorum*; in flumen abiit dilabendo fundamentum eorum, i. e. sedes eorum firmæ prorsus labefactæ (fluminis instar) dilapsæ sunt; Olshausen: *deren Grundfeste ward ein hingegossener Strom*, d. i. in einen solchen verwandelt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.	אִם-לֹא נִכְתָּר חַמְצִי וְהֵרֶם אֶתְּהֵם אֵשׁ	= truly, our adversary is cut off; 20 and what is left to them a fire consumes.
21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.	הַכְּסִינָה עַמּוֹ וְשָׁלֵם לָהֶם חֲבוּצָהּ טוֹבָה	21 Now acquaint thyself with 21 him, and be at peace; thereby shall good come upon thee.
22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.	קַח-נָא מִפִּי הַיָּהּ וְשִׂים אֲזְנוֹי בְּלִבְּךָ	22 Take now the law from his 22 mouth, and lay up his words in thy heart.
23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.	אִם-תָּשׁוּב יְהוֹיָכֵן הַמֶּלֶךְ תִּרְחִיק לְנֶפֶשׁ נַאֲחֲלִיק	23 If thou return to the Almighty, 23 thou shalt be built up, if thou remove wickedness far from thy dwellings.
24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.	וְשִׂית-עֲלֶיךָ אֶפְרַח וּבְזָהָב נְהַלִּים אוֹפִיר	24 And east to the dust the pre- 24 cious ore, and the gold of Ophir to the stones of the brooks;
25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.	וְהָיָה לְךָ בְּצָרָה וְכֶסֶף תִּשְׁעָנִית לָּךְ	כה for the Almighty will be thy 25 precious ores, and silver, sought with toil, for thee.
26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.	כִּי-אֵין עֲלֵי-שִׁבְעִי הַחֲנָנִי וְהִשָּׂא אֶל-אֱלֹהִים כְּנִי	26 For then shalt thou have de- 26 light in the Almighty, and shalt lift up thy face unto God.
27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.	תִּתְפַּלֵּל אֵלָיו וְהִשְׁמָעָה יִתְחַנֵּן תְּשָׁלֵם	27 Thou wilt pray to him, and he 27 will hear thee; and thou wilt perform thy vows.
28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.	וְתִקְדַּרְתָּ אֶתְּחֻמָּהּ וְנָקָם וְעֲלִי-תִרְאֶה אֹר	28 For thou wilt purpose a thing, 28 and it shall stand; and light will shine upon thy ways.
29 When men are east down, then thou shalt say, <i>There is</i> lifting up; and he shall save the humble person.	כִּי-תִשְׁפִּילוּ וְתִאָּמַר גִּבּוֹר וְשִׂיה עֲנִיָּים וְיִשָּׁע	29 When they are east down, thou 29 shalt say: <i>There is</i> lifting up! and the meek-eyed he will save.
	V. 29. בִּלְאִי וְיִשָּׁע	

## V. 29. When they are depressed

V. 21; חֲבוּצָהּ est 3 pers. femin. sing. imperf. Kal verbi cum terminatione femin. חָה et suffixo חָ; cf. Prov. 1 : 20; 8 : 3; Ezek. 23 : 20; Ew. § 191, adnot. \*\* (Heiligstedt).

V. 25, חֲבוּצָהּ. There can be no doubt of the correctness of Gesenius' latest explanation of this word (Thes. II. p. 610; Lex, last Am. ed.): labores; Job XXII, 25, חֲבוּצָהּ argentum laborum i. e. gravi labore partum, dein quæ labore partæ sunt, opes. (Formerly: argentum thesaurorum, h. e. maxima argenti vis, to which Hirzel justly objected).

V. 28; לָּךְ, the dative of the one concerned, or interested. in

the act (the so-called *pleonastic dative*, § 154, 3, e), which can seldom be given in English, and is not needed for the expression of the sense.

V. 29; תִּשְׁפִּילוּ, either intransitive, as in Is. 57 : 9, or the *impers.* 3d pers. (§ 137, 3, note), for the *Passive*, in the same general sense. So Gesenius (Lex. תִּשְׁפִּיל, Hiph. 1): Intrans, deprimi (pr. deprimere, sc. se), Job 22 : 29. So under the art. גִּבּוֹר: "when men humble themselves, thou dost command exaltation; i. e. the humble and meek thou dost exalt." This construction is preferable to any other that has been proposed.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.	וְיִצְלֵם אִי־נָקִי וְיִצְלֵם בְּכֹר כְּפִירָה:	ב He will deliver one that is 30 not guiltless; and he shall be saved by the pureness of thy hands.
CHAP. XXIII.	CHAP. XXIII.	CHAP. XXIII.
THEN Job answered and said,	אָמַן אָיוֹם וְנֹאמַר:	א THEN answered Job, and 1 said:
2 Even to day is my complaint bitter: my stroke is heavier than my groaning.	בְּסֵ-הַיּוֹם חֲרִי שִׁמְרִי יָדִי כְבֵדָה עַל-אֲנָקָתִי:	2 Even to-day, my complaint is 2 frowardness! The hand upon me is heavier than my groaning.
3 Oh that I knew where I might find him! that I might come even to his seat!	בִּירוֹמֶן הִדְשִׁמִּי וְאֶרְצָאהוּ אֲבוֹא עַד-תְּהוֹמָתוֹ:	3 O that I knew how I might 3 find him, might come even to his seat!
4 I would order my cause before him, and fill my mouth with arguments.	אֶתְרַבָּה לְפָנָיו כְּשֶׁשֶׁט וְאִפִּי אֲמַלֵּא הוֹדָוֹת:	4 I would array my cause be- 4 fore him, and fill my mouth with argu- ments.
5 I would know the words which he would answer me, and understand what he would say unto me.	אֶדְעָה מַלְּמִי מַה־יֹּאמַר וְאֶבִּינֶה מִתִּגְלוֹמָתוֹ לִי:	ה I would know the words he 5 would answer me, and mark what he would say to me.
6 Will he plead against me with his great power? No; but he would put strength in me.	הִתְרַב־לֹם חֲרִיב עֲצָרִי לֹא אֶתְגַּדֵּל עִשָׂם בִּי:	6 Would he, with great power, 6 contend with me? no! he surely would give heed to me.

## V. 2. is bitter

But the sense of the verb: *when men humble themselves* (ubi submisce agunt homines) is not the appropriate one. An opportunity for the exercise of clemency towards the meek and submissive, was not what Eliphaz would be likely to promise Job, from his view of the character of the latter, and of his treatment of others.

An ingenious construction of the sentence is thus happily expressed by Rödiger (Thes. fasc. poster. p. 1466; given in Dr. Robinson's last Am. ed. of the Man. Lex. art. טָעַל): *Ac simili ratione expedis locum Job XXII, 29: "Quum depri-munt (te homines superbi et violenti), et dicis: O insolentiam! (i. e. quum conquerendum tibi est de eorum insolentia); tum (Deus) jurobit (te) demisso vultu incedentem. Vulgo exponunt: quum humiliatæ fuerint, sc. viæ tuæ (ex comm. 28), dices: elatio! &c.; sed ex comm. 28, vias obscuratas potius expectaveris quam humiliatas.*

The extreme brevity of the expression, and the possible reference of the leading verb to more than one word for its subject, makes the construction doubtful. Fürst (Hdwbeh., גָּדָה, 2): *denn wenn sie erniedrigt haben, so verheissest du Erhebung.* The connection of thought favors the one first suggested.

V. 30; אִי־נָקִי, *not guiltless*, as expressed in the Chald., and

correctly explained by Raschi, and adopted by Mercier and other early Christian Hebraists. The absurd rendering *island* (Pagnino: liberabit habitatores insulæ innocens), was adopted in the Geneva, and thence in the Bishops' and the common version.

Ch. XXIII. V. 1, מָרִי; *frowardness*, the sense authorized by usage, is more pertinent here than *bitterness*, which is founded only on analogy.

Second member: *my hand* (objective use of the suff. pron.) = *the hand upon me*. This is the more easy, as the *hand*, the instrument of the infliction, is almost synonymous with the infliction itself; e. g. ch. 13: 21, *thy hand remove thou from upon me*; Ps. 32: 24, *day and night thy hand was heavy upon me*. Heiligstedt: Suffixum in יָדִי passive accipiendum est (cf. vs. 14; 20: 29; Gen. 16: 5; 27: 13; Jer. 51: 35); *manus mea*, i. e. *manus quam sentio*, manus Dei quæ me ferit, i. e. calamitas quam Deus mihi infligit; cf. 13: 21; 19: 21; Ps. 32: 4.—For the secondary sense, *blow, stroke* (Gesenius, Lex. 4), there is no ground here, or in 20: 22.—*Heavier than*; Lex. קָל, 2, c.

V. 3, first member; § 142, 3, a, Rem.

V. 6; רָשָׁם, elliptically (as in 4: 20), Lex. 4, c.—This con-



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 There the righteous might dispute with him; so should I be delivered for ever from my judge.	שָׁם הָיָה לִנְתֵּחַ עִמּוֹ וְאֶפְסָה לְנֶפֶשׁ מִשְׁפָּטִי:	7 There, the upright might 7 reason with him; and I should be delivered for- ever from my judge.
8 Behold, I go forward, but he is not <i>there</i> ; and backward, but I cannot perceive him:	בֵּן סָבִיב אַחֲרָי וְאֵינִי וְאֶחָד וְלֹא-אֶחָד לִי:	8 Lo, I go toward the east, 8 but he is not there, and toward the west, but I perceive him not;
9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:	מִיָּמִינִי בְּעִשְׂתּוֹ וְלֹא-אֶחָד בְּיָמִינִי וְלֹא אֶרְאֶה:	9 toward the north where he 9 worketh, but I behold him not, he covers himself in the south, and I see him not.
10 But he knoweth the way that I take: <i>when</i> he hath tried me, I shall come forth as gold.	כִּי-רֹבַע הַדָּגַח עִמָּדִי מִתְנַהֵל בְּתוֹכִי אֲצִיא:	10 But he knows the way that I 10 take; when he tries me, I shall come forth as the gold.
11 My foot hath held his steps, his way have I kept, and not declined.	בְּאַשְׁרֵי אֶחְסֶה בְּהִלִּי סִבִּיבִי לְעִמָּדִי וְלֹא-אֶצֵּא:	11 My foot has held fast to his 11 step; his way have I kept, and not turned aside.
12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.	מִצִּוְתֵי שְׂפָתָיו וְלֹא אֶחְיֶה מִקְּהָלִי אֶעֱמָדִי אֶחְבֵּר-סִימִי:	12 The commandment of his lips, 12 I put it not away; above my own law, I prized the words of his mouth.
13 But he is in one mind, and who can turn him? and what his soul desireth, even <i>that</i> he doeth.	וְהוּא בְּאֶחָד וְיָד וְשִׁיבָתוֹ וְנִפְשׁוֹ אֲחֶה וְנִפְשׁוֹ:	13 But he is the same, and who 13 can turn him? and what his soul desires he will do.
14 For he performeth <i>the thing</i> that is appointed for me: and many such things are with him.	כִּי בְּשִׁלְשֵׁם הָקֵד וְכִתְּמָה רַבּוֹת עִמּוֹ:	14 Truly, the purpose concerning 14 me he will accomplish; and many such things are with him.

V. 9. מלעיל

## V. 10. the way within me.

fidence Job might well express; and there is no necessity for adopting the construction:

Shall he, with great power, contend with me?  
no! let him only give heed to me!

V. 9, first member; lit. *toward the north, in his working*, the sense of which is expressed by the form in the text.—אֶחָד (jussive form) § 128, 2, Rem.

The Genevan version has rendered correctly these common Hebrew designations of the cardinal points, by the corresponding terms in English (as is done in all recent translations), thus:

8. Behold [if] I go to the East, he is not there: if to the West, yet I cannot perceive him:

9. [If] to the North where he worketh, yet I cannot see

him: he will hide himself in the South, and I cannot behold him.

The common version, unfortunately, preferred the rendering of the Bishops' Bible, borrowed from Cranmer, and thus obscured the majesty of this passage to the English reader.

V. 10. Lit. *the way* (that is) *with me*; i. e. my accustomed way (Ewald: *den mir gewohnten Weg*), the way which I habitually pursue.—כִּי, Lex. 3, c.—Second member; Perf. as in 7: 20 (§ 155, 4, a).

V. 12, first member, § 144, 2; י with the apodosis, after an absolute clause, § 155, 1, a, 3d ¶.

V. 13. Hirzel: *aber er (bleibt) auf Einem*, ist Eines und unveränderlichen Sinnes . . . und wer will ihn anderen Sinnes machen?

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Therefore am I troubled at his presence: when I consider, I am afraid of him.	על־פְּנֵי הַקֹּדֶשׁ אֶתְרַבֵּן אֶתְבּוֹשׁ וְאֶתְקַח בְּיָמַי:	כי Therefore do I tremble before 15 him, I consider, and am afraid of him.
16 For God maketh my heart soft, and the Almighty troubleth me:	וְאֵל הַתֵּהָ לֵבִי וְיִשְׁבֵּי הַבְּהִמֹתַי:	16 And God makes my heart soft, 16 and the Almighty confounds me.
17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.	כִּי־לֹא נִצָּחַתִּי מִחֹשֶׁךְ לֹא־סָתַר מִפְּנֵי אִפְסִי:	17 For I should not be dumb be- 17 cause of darkness, because thick darkness covers me.
CHAP. XXIV.	CHAP. XXIV.	CHAP. XXIV.
WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?	מָה־זֶּה אֲשֶׁר־לֹא־נִצָּחַתִּי מִיָּדָיו וְלֹא־יָדְעוּ יָמָיו:	א WHY, if times are not hid- 1 den from the Almighty, do they that know him not see his days?
2 Some remove the landmarks; they violently take away flocks, and feed thereof.	גְּבוּלוֹת וְשִׂימֵי עֶדֶר אֶלֶּל וְרֹעִים:	2 Landmarks they remove; 2 flocks they seize upon, and feed.
	V. 1. יִדְעִי ק'	

V. 1. { Why are times not treasured up by the Almighty,  
{ and why do they that know him not see his days?

V. 17; נִצָּחַת in its original signification, as understood by Ewald, Hirzel (נִצָּחַת hier in seiner urspr. Bedeutung: zum Schweigen gebracht werden, verstummen), Schlottmann, and others.—Perf. as in § 126, 5, a.

Second member. I take פְּנֵי in the sense of *person, self* (Lex. 1, k), and כֵּן before the whole clause. Wir nehmen an, dass כֵּן vor dem ganzen Satze steht, eben so wie אֲחֵרִי, 19 : 26 (Schlottmann). But if כֵּן is taken with פְּנֵי alone (*on account of my person, which darkness covers*), the sense is the same, and the form in the text is the proper expression of it.

Some construe the verse thus: *quia non sum excisus ante tenebras* (afflictionum) *et a conspectu meo* (non) *texit caliginem*, i. e. me non immunem præstitit a calamitatibus. But the above construction (so, essentially, Ewald, Hirzel, Heiligstedt, Schlottmann), is far preferable.

Ch. XXIV. v. 1. *Why, if &c.* So the verse is construed by Gesenius.—Perf. in a conditional clause, as in 7 : 20 (§ 155, 4, a); *are times not hidden* = if times are not hidden.

Another construction of the first member, proposed by A. Schultens (*Quare ab Omnipotente non sunt recondita in thesaurum tempora; et noscentes Deum non vident dies Ejus?*), is followed by Umbreit, Ewald, Heiligstedt, Schlottmann, and others. But this question is not pertinent here. The point of inquiry is not, why are such times of retribution not ap-

pointed by God; but why, if they are appointed by him (as alleged), do not good men witness them? That they do not, is the burden of the following verses.

*Times—days.* These terms are often used in the Old Testament (see references in Expl. Notes), with the same specific sense as in this passage. The law of translation is, that they shall be rendered by their literal equivalents: since 1st, the usage of the book is supposed to be known to its readers, and that determines, to the attentive reader, the sense in which such words are employed; 2d, the peculiarity of the usage lies in the thought, and can be expressed, therefore, by the corresponding word in any language; 3d, the substitution of explanatory forms is not translation, but paraphrase, which enfeebles the expression and is never to be resorted to without necessity.—In this passage, moreover, the reader of the version should judge for himself, whether the word *times* is here used in its ordinary or its special sense. The translator may be of one opinion, and the reader of another. The former should not preclude the judgment of the latter, by giving him an interpretation instead of a translation. A version which adheres rigidly to this law, may not be as clear as a paraphrase; but it is more just to the original, as well as to the reader. The translator should be satisfied, when he has made the version as clear as the original (happy, if he can do this!); he has no right to go any further.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.	בְּנֵי יְתִימִים וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	3 The orphans' ass they drive away; they take the widow's ox for a pledge.
4 They turn the needy out of the way: the poor of the earth hide themselves together.	וְנֵי אֲדָמָה וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	4 They turn aside the needy from the way; all the oppressed of the land are made to hide themselves.
5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.	הֵן פָּרָאִים בַּמִּדְבָּר וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ: וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	5 Lo, as wild-asses in the wilderness, they go forth to their toil, searching for the prey; the desert to him is bread for the children.
6 They reap every one his corn in the field: and they gather the vintage of the wicked.	בְּשָׂדֵה בָלִיז וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	6 In the field, they reap his fodder, and glean the vineyard of the wicked.
7 They cause the naked to lodge without clothing, that they have no covering in the cold.	עָרֹם וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ: וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	7 Naked they pass the night, without clothing, and with no shelter in the cold.
8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.	וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ: וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	8 They are wet with the mountain storm, and cling to the rock for want of refuge.
9 They pluck the fatherless from the breast, and take a pledge of the poor.	וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ: וְהָאֵלֶּיךָ שֶׁנֶּה אֶת־עֲלָמָהּ:	9 The orphan is torn from the breast, and on the sufferer is imposed a pledge.

V. 4. 'ק' עניו

V. 6. 'ק' יקצירו

V. 4. all the poor (V. R.)

V. 3. יְתִימִים, like the English *orphan*, a child that has lost father or mother, or both. There is no necessity for assuming, however, that the parties here named are related as mother and child. The orphan, in general, is doubtless intended.

V. 4. first member. In the construction adopted by some (e. g. Heiligstedt: *declinant* (detrudunt) *pauperes de via*; *pauperes in loca deserta et invia detrudunt*), the common Heb. idiom in the use of הָאֵלֶּיךָ (see references in Expl. Notes), is strangely overlooked. The theory on which the words, so construed, are explained (Haud dubie sunt aboriginum subactorum posterit, qui in deserta terrae loca pulsati in summa miseria et inopia vivebant; Heiligstedt), will be noticed in the remarks on ch. 30: 1-8. But this passage seems rather to be a general description of oppressions practiced by the rich on the defenseless poor. All parts of the O. T. abound with expressions, testifying that God cares for the poor and needy, and will avenge their wrongs,—“though he bear long with them.” Whose posterity, then, are meant in all these passages?

Second member: וְהָאֵלֶּיךָ, as in 3: 18; Gesenius, Lex. 2, f.

*Sie alle; so viel ihrer sind* (Hirzel). *The poor of the land*, according to the *Qeri*.—*Kethibh*: *the oppressed*, in the same general sense, and designating the same class; viz. those whose poverty exposes them to oppression.

V. 5. Schlottmann: wörtl. als Waldesel, mit der so häufigen Vermischung des Bildes und der Sache.

V. 9. הָאֵלֶּיךָ construed with עַל, implying something laid, or bound, upon the victim of oppression. Manrer, Hdwbch, art. הָאֵלֶּיךָ: einmal mit עַל der Pers. Hiob 24: 9 (angemessen der eig. Bedeutung des Umbindens; weder heisst עַל הָאֵלֶּיךָ überpfänden, noch ist עַל für עַל הָאֵלֶּיךָ gesetzt). Ewald: und legt auf Leidende diess Pfand. Less happily, Gesenius (Thes. and Lex. עַל, 1, α, β; עַל, Piel, 2), supposes an ellipsis of אֲשֶׁר (what is upon the poor = his covering); appealing to Lam. 2: 14, and 4: 22, for proof of such an ellipsis. So Heiligstedt: *et quæ super pauperem sunt* (i. e. vestes pauperis) *pro pignore auferunt*; and others. But the act of uncovering, expressed by הָאֵלֶּיךָ in those passages, is done over the thing uncovered, and there is no ellipsis.—Hirzel: *they take a pledge above* (i. e. beyond the ability of) *the sufferer*.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 They cause <i>him</i> to go naked without clothing, and they take away the sheaf <i>from</i> the hungry;	יָרוּם הָלָכּוּ בְּלִבּוֹשׁ וְרָעָבִים נִשְׁאוּ נֶשֶׁאִי:	10 Naked they go about, without 10 clothing; and hungry they bear the sheaves:
11 Which make oil within their walls, and tread their winepresses, and suffer thirst.	בֵּין שֻׁלְחָתָם בָּצְרוּ וְקִבְרִים לָלוּ וַיִּצְמָאוּ:	11 prepare oil between their 11 walls; tread the winepresses,—and thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.	לְמָוֶת מָלִים וַיִּצְעֲקוּ וְנַפְשׁ-הַלְלִים הִשְׁמָעַת וְאֵלִים לֹא-רָשִׁים תַּעֲלֶה:	12 For anguish do the dying 12 groan, and the soul of the wounded cries out; and God heeds not the prayer.
13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.	הֵמָּה הֵיךְ בְּחֵרֵי-אֹר לֹא-הִבִּינֻהוּ דְרָכָיו וְלֹא יִשְׁבּוּ בְּנִתְבְּהֵיו:	13 There are they who rebel 13 against light; they know not its ways, and they abide not in its paths.
14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.	לְאֹר וְקָם רֹצֵחַ וְהַמְדִּיף וַיִּדְּלוֹ וּבְלֵילָה יִהְיֶה כְּגָב:	14 At the dawn, the murderer 14 rises up; he slays the poor and needy: and by night, he will be as the thief.
15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth <i>his</i> face.	וַיִּנּוּחַ לַאֲוֶה וַיִּשְׁמְרָה נֶשֶׁחַ לְאִמֵּר לֹא-הִשְׁמַרְתִּי עֵינִי וְסָתַר פָּנָיו מִיָּשִׁים:	15 And the eye of the adulterer 15 watches for the twilight, saying: No eye shall see me! and puts a veil over the face.

V. 12. Do men groan (V. R.) Others: From the city do the dying groan.

1b. the wrong (V. R.)

V. 12. The pointing מְהִיָּם is sustained by the Syr. *men groan*, the Chald. *the sons of men groan*, and is found in MS. 193 of De Rossi, and some early EDS. It is favored by the parallelism (מְהִיָּם), and is followed by most modern translators and critics. Comp. Gesenius, Lex. מְהִיָּם (II.).

For anguish: Gesenius, Lex. מְהִיָּם (II.). This signification of the word is certainly best suited to the passage. Gesenius, Thes. II., p. 1020: eodem apte referas Iob. XXIV, 12, si modo cum Syro מְהִיָּם legas pro מְהִיָּם præ angore agone mortis gemunt moribundi; et nescio an id præstet interpretationi supra propositæ, quam vocales et accentus jubent; and p. 830: haud male quidem Syr. h. l. מְהִיָּם morientes pronunciat, parall. מְהִיָּם.—From the city, is the rendering of the ancient versions (where the above signification, though not unknown, is less common and familiar), and in most of the modern ones.

Third member. The prayer, after the pointing תַּעֲלֶה, which has the authority of the Syr. *and God accepts not their prayer*, MS. 245 of Kennicott, and 780 of De Rossi. This reading is followed in some of the best modern versions; \* e. g. Dathe: sed Deus non respicit preces

eorum; Hufnagel: aber Gott merkt nicht dies Flehen; Umbreit: doch Gott beachtet nicht das Flehen.—רָשִׁים, ellipt. as in Ps. 50: 23 (Gesenius, Lex. 3, 1).

V. 13. There are they who rebel, is the best English expression of the emphatic form of the original. Lit. among rebels against light; i. e. who are to be classed as such, a strongly emphatic form.

V. 14; לְאֹר, lit. at the light (§ 154, 3, e, 2d ¶), viz., at the appearance of light, the early dawn.

Third member: יִהְיֶה, will be, which best expresses the subjective view indicated by the jussive form (§ 128, 2, Rem.).—As the thief; i. e. more furis noctu facinora sua perpetrat (Heiligstedt). Kaph veritatis, which some assume here, is unnecessary and out of place. Comp. § 154, 3, f.

esse vocem תַּעֲלֶה in תַּעֲלֶה, ut sensus sit: Deus non curat precatationem; Schnurrer, Diss. p. 264. His own objection to this (that the ellipsis of תַּעֲלֶה is unauthorized), is not valid. The meaning *judicium*, which he suggests, has the support of the Sept. αὐτὸς δὲ διὰ τὴν τοῦτων ἐπισκοπὴν οὐ πεποιήται but is confined to other modifications of the stem (פָּלַל, Piel and its deriv.).

\* Convenit quidem inter recentiores interpretes, mutandum

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 In the dark they dig through houses, <i>which</i> they had marked for themselves in the daytime: they know not the light.	הָתָר בַּחֹשֶׁךְ אֲתָרִים יוֹמָם הִחְמוּ לָמוֹ לֹא-יָדְעוּ אֵיךְ:	16 They break through houses in 16 the darkness: by day they shut themselves up; they know not the light.
17 For the morning <i>is</i> to them even as the shadow of death: if <i>one</i> know <i>them</i> , <i>they are</i> in the terrors of the shadow of death.	כִּי יוֹמָיו כַּחַד לַיִל צִלְמָוֶת כִּי וְאִיִּר בַּלְהוֹת צִלְמָוֶת:	17 For morning is death-shade to 17 them all: when one can discern, it is the terrors of death-shade!
18 He <i>is</i> swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.	כָּל-הוּא כַּל-מַיִם-רַחֲמִים חֶקְלָם חֲלָתָם בָּאֲרֶץ לֹא-יִדְעָה הֶרֶף בְּרַמְיִם:	18 Light is he on the face of 18 the waters: accursed is the portion of such in the earth; he turns not into the way to fruitful fields.
19 Drought and heat consume the snow waters: <i>so doth</i> the grave <i>those which</i> have sinned.	צִיָּה גֹבֹהִים וְהַחֹלֶק מִיַּד-שֶׁלֶג שָׂאֹל הַמָּוֶת:	19 Drought and heat bear off the 19 snow-water,— the under-world them that sin.
20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.	וְשִׁכְחָהּ לֶחֶם מִקְוֵהוּ רֶמֶת עֹד לֹא-יִזְכָּר וְהַפְשָׁר כִּשְׁנֵן עֵצָה:	20 The womb will forget him, 20 when the worm feeds sweetly on him; [ed, he will no more be remember- and iniquity will be broken, as the tree.

## V. 17. for the terrors of death-shade they know

V. 16; הָתָר, Ausdruck des unbestimmten Subjects: *man bricht ein* (Hirzel).

V. 17; יוֹמָיו connects most naturally with לַיִל. Gesenius, (Lex. e), *the morning is to them all the shadow of death*. Others (as Lex. d), *to them alike*, i. e. to one equally with another, to all alike.

Second member: יוֹמָיו, the indeterminate 3d pers. (§ 137, 3, a); בַּלְהוֹת צִלְמָוֶת, with the *impers. subst.* verb implied: *the terrors of death-shade* (is it).

Such, essentially, is the construction followed in the Geneva version (*if one know them*, [they are] *in the terrors of the shadow of death*), and adopted thence in the Bishops', and in the common version. The sentence was so construed by Castellio (*nam eis et matutinum pro tetra nocte, et agnoscere pro tetra noctis horroribus est*), and in the version of Junius and Tremellius (*quum quis cognoscit, terrores sunt lethalis umbræ*), and by other early Christian Hebraists.

The common construction is: *For the terrors of death-shade they know*; that is, they are familiar with the horrors of darkness, and fear them not. So the Sept., *ὅτι ἐπιγινώσκονται τὰ φάραξ οὐκ ὀφείλουσιν*. But with this construction of the second member, the subject and predicate in the other should rather be reversed, as remarked by Seb. Schmidt; *nos invertimus*: *Nam pariter umbra mortis est illis mane*, h. e. *amant, eligunt umbram mortis, noctis densissimam, ut alii amant matutinum tempus*; . . . *ratio hæc est, quia agnoscunt, approbant, terrores noctis, qui ipsis in facinoribus patrandis auxilio sunt*. So Ols-

hausen (Hirzel, 2<sup>te</sup> Aufl.); Ich erkläre den Vers anders: *denn ihnen allzumal ist Morgen die Finsterniss; denn er ist* (d. h. sie sind) *vertraut mit den Schrecknissen der Finsterniss*. But, in either case, the sense of the second member, as thus construed, is less spirited and pertinent, and the parallelism is less happy than with the construction first given.

V. 18. *Paranomasia* (הֶרֶף—בָּל) like all merely verbal peculiarities, can seldom be imitated successfully in another language. Such attempts as: *Im Flug ist er hin über des Wassers Fläche; verflucht wird ihr Erbtheil im Lande* (Hirzel), only sacrifice sense to form.—There is no indication of the *optative* use of the verb; nor is such a use required by the connection.

V. 19. The simple construction of this verse (§ 155, 4, b; Ewald, § 323, b) suggested by Gersonides, is now generally adopted by Heb. scholars. Rosenmüller: *sic infernum (mors) rapit cito eos qui peccant*; Ewald: *die Hölle, die so sündigte*; Hirzel: *הַמָּוֶת, Relativsatz, diejenigen, welche gesündigt haben*; . . . *den Sündern ergeht es wie dem Schneewasser; plötzlich und spurlos, wie dieses die Hitze, rafft jene der Scheol hinweg*; Heiligstedt: *sic orcus rapit eos, qui peccant*; Schlottmann: *so die Hölle den Sünder*.—בָּ expresses, in Hebrew, the emphasis which is naturally felt in connection with the following word, as one of stronger import than that which precedes it. The expression of it, by any form in English, would only mar the sense.

V. 20. מִקְוֵהוּ; the *Perf.* indicates *state or condition* (§ 155,

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 He evil entreateth the barren <i>that</i> beareth not: and doeth not good to the widow.	רָעָה אֶתְּכַהֵן לֹא הַלֵּךְ וְאֶתְיָתָם לֹא וַיַּטִּיב:	21 He despoils the barren, that 21 beareth not; and shows no kindness to the widow.
22 He draweth also the mighty with his power: he riseth up, and no <i>man</i> is sure of life.	וַיִּשְׁעֶה אֲמִירִים בְּכֹחוֹ וְאִישׁ לֹא-יִתְאַמֵּן בְּחַיָּתוֹ:	22 And he removes the strong by 22 his might; he rises up, and no one is sure of life:
23 <i>Though</i> it be given him to be in safety, whereon he resteth; yet his eyes <i>are</i> upon their ways.	וַתִּתְּנוּ לָהֶם לְבִטָּחַת וַיִּשְׁקָן וַיִּנְחֲלוּ עַל-דִּרְבָּנָהֶם:	23 he grants to them safety, and 23 they are at rest; and his eyes are upon their ways.
24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all <i>others</i> , and cut off as the tops of the ears of corn.	רָמוּ מֵעַתָּה וְנִיחָיו וְהִקְדָּחוּ בְּכָל רֶמֶסֶצִין וְקִדָּשׁ טַבָּחַת וְרָמָל:	24 They rise high; a little while, 24 and they are gone! they are brought low; like all are they gathered, and are cut off like the top- most ears of corn.
25 And if <i>it be</i> not so now, who will make me a liar, and make my speech nothing worth?	וְאִם-לֹא אֲבֹ כִּי נִקְוִיבֶנִי וַיִּשֶׁם לֹאֵל מִלִּי:	כה And if it be not so, who 25 then will prove me false, and make my words of no effect?
CHAP. XXV.	CHAP. XXV.	CHAP. XXV.
THEN answered Bildad the Shuhite, and said,	וַיַּעֲן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר:	א THEN answered Bildad the 1 Shuhite, and said:
2 Dominion and fear <i>are</i> with him, he maketh peace in his high places.	הַמְּשָׁל וְהַיִּירָה עִמּוֹ עָשָׂה שָׁלוֹם בְּמִקְוָיו:	2 Dominion and fear are with 2 him; he maketh peace in his high places!
3 Is there any number of his armies? and upon whom doth not his light arise?	הֲבֵן מִסְפָּר לְגִדּוֹדָיו וְעַל-כִּי לֹא-יָקוּם אֹרְחוֹ:	3 Is there any number to his 3 armies? and on whom does not his light arise?
	V. 24. בִּנְא רִיבֵנו	

V. 24. like all, they gather themselves up to die

4, a). Gesenius, Thes. II., p. 831, art. יָחַד, 1: *obliviscitur ejus (impii) uterus matris* (mater quæ eum peperit) . . . si eum *sugit vermis*, ubi vermium esca factus erit.

V. 21, רָעָה. The different characters, described in this chapter, are all of *one class* (the wicked man), though holding different relations to others, and practicing different forms of evil. The participial form is properly used, therefore, in designating one of this class, the common subject in the several divisions of the chapter. That it has no reference to the subject of *יָחַד* in the preceding verse, is evident from the connection.—*Despoils*; lit. *feeds upon the barren*, i. e. upon her substance. Comp. *ye devour widows' houses*, Mat. 23 : 14.

V. 22, יָשָׁע. It will be seen, by the construction given in the translation, that there is no necessity for assuming an unlooked for reference (of which there is no indication), to the Divine Being as the subject of this verb; a reference which

gives an unnatural turn to some of the following clauses, and enfeebles the whole.

V. 23; לְבִטָּחַת expresses adverbially (*manner of being*), the state or condition which he grants them, or permits them to be in.—לִי (collect. sing.), is better rendered by the plural here, on account of the following *plur. suff. pronoun*.

V. 24; וַיִּקְדָּחוּ is used *absolutely*, like its synonym in Num. 20 : 26 (comp. v. 24). Others (Gesenius, Lex. *Niph.*) as in the Margin; meaning not merely *they die*, but they die in the course of nature; and not in the agonies of tormenting disease, but calmly composing themselves for the final rest. Comp. Gen. 49 : 33.

V. 25. אֲבֹ, comp. on 9 : 24.

Ch. XXV. v. 3. *Is there any number to his armies*; that is, are they not without number,—without limit of number.

Second member: *And above whom*, i. e. with superior lustre



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 How then can man be justified with God? or how can he be clean <i>that is</i> born of a woman?	וַיַּחֲרֹצֶקֶם אֱלֹהִים בְּדָאָל וַיַּחֲיַלְוֶנָה רִלְוִי אִשָּׁה:	4 How then shall man be just 4 with God, and how shall he be pure that is born of woman?
5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.	הֵן עֲדַרְהֶם וְלֹא בְּאֶהֱלֵל וְכִכְלִים לֹא-נֹקִי בְּעֵינָיו:	ה Lo, even the moon, it shines 5 not, and the stars are not pure in his eyes.
6 How much less man, <i>that is</i> a worm; and the son of man, <i>which is</i> a worm?	אִם קִרְאֹנֶשׁ רִמָּה וּבֶן-אָדָם הַוְלֵקָה:	6 How much less man, a grub! 6 and the son of man, a worm!
CHAP. XXVI.	CHAP. XXVI.	CHAP. XXVI.
BUT Job answered and said,	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	8 THEN answered Job, and 1 said:
2 How hast thou helped <i>him that is</i> without power? <i>how</i> savest thou the arm <i>that hath</i> no strength?	מַה-עָשִׂיתָ לְלֵא-יָמִין לְאִשְׁכָּתָּךְ וְרוּחַ לֹא-יָדָו:	2 How hast thou helped the 2 powerless, succored the feeble arm!
3 How hast thou counselled <i>him that hath</i> no wisdom? and <i>how</i> hast thou plentifully declared the thing as it is?	מַה-נִּצַּחְתָּ לְלֵא חֲכָמָה וְחִשְׁבֹּנָה לִלְבִּי הַדֹּקְדָּקָה:	3 How hast thou counseled the 3 unwise; and understanding thou hast taught abundantly!
4 To whom hast thou uttered words? and whose spirit came from thee?	אֶת-מִי הַדָּבָר מִלִּי וְנִשְׁפָּחַת מִי הָאָדָמָה מִמּוֹךְ:	4 By whom hast thou uttered 4 words, and whose breath has come forth from thee?
5 Dead <i>things</i> are formed from under the waters, and the inhabitants thereof.	הַרְפָּאִים וְהוֹלְלִי מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם:	ה The shades tremble, 5 beneath the waters and their inhabitants!
	V. 6. בְּנִ"א בַּפֶּה	

V. 4. To whom

Ib. and whose spirit

(Heiligstedt: *et super quem non surgit lux ejus?* i. e. quem non luce sua vincit?), is not to the purpose. The point is not, that he outshines them all, but that he shines in all of them. Still more wide of the mark is the suggestion of Hirzel and some others, that the light of the sun is meant.

V. 4. *Just with God* (i. e. in the view of God; he being judge), is equally intelligible in Hebrew, Greek (*δίκατος παρὰ τῷ θεῷ*), and English; and the *form* of conception should, therefore, be retained. *Before God*, answers to another Hebrew form of the thought.

V. 5; *unto* = *even* (Lex. c, extr.), like *ל* in Eccl. 9 : 4 (Lex. *ל*, 6, b), and *אֵל* in ch. 5 : 5 (Lex. *אֵל*, 4, b).—*Vav* before the prædicate, after an absolute subject, giving emphasis to the assertion (Lex. *ו*, I, k, bb, α). Lit. *lo, even to the moon, and it shines not*; i. e. an object of such purity and splendor as the moon itself, even that has no brightness in his sight. Hirzel, erroneously: siehe bis zum Monde.—Ewald: *אִי-הֵי* ist unstreitig so viel als *יָהֵל*, wie einige Handschriften und alte Uebersetzungen erklären, mag diess die ursprüngliche Lesart sein, oder mag *אִי-הֵי* als = *הֵלֵל* gelten.

V. 6; *רִמָּה* is prop. the small worm, or grub, that is bred in

putrescent substances. It is necessary, here, to distinguish it from the more general name for the worm in the next member. —*Grub*, as this word is used by Shakespeare *R. and J.*, V, 3, line 128: *To grubs and eyeless skulls*.—The primary sig. *putridity, rottenness*, is understood here by Ewald (*Moder*), Heiligstedt (*quanto minus homo, putredo*), and some others; but its ordinary signification is far more pertinent here.

Ch. XXVI. v. 2; *לֹא* prefixed to a noun, giving it the opposite meaning (Lex. 6); *בְּזָוָה*, *בְּזָוָה*, the abstract for the concrete (*strength for strong*), § 83, 2, Rem. 1. So Heiligstedt: *לֹא-בְזָוָה non-vis*, i. e. imbecillitas; *לֹא-רִבּוּי non-robur*, i. e. infirmitas; *לֹא-חֲכָמָה non-sapientia*, i. e. insipientia, imprudentia. So also Hirzel: *לֹא-בְזָוָה die Nicht-Kraft*, d. i. die Ohnmacht, &c. This is far preferable to Gesenius' construction (Lex. *לֹא*, C, 2), "for *לֹא-יָדָו*, *to him who hath no power*, &c.

V. 4; *אֵל*, *with*, i. e. by the help of (Lex. *אֵל*, II., 2). This is required by the next member. The construction: *whom hast thou made to know words*, gives a sense every way inappropriate.

V. 5. *Shades* (Gesenius, Thes. III., p. 1302; and all the

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Hell <i>is</i> naked before him, and destruction hath no covering.	עָרֹם שְׂאֵל בְּנֶפֶשׁ וְהַחֲרָב לֹא מְכַסֶּה:	6 Naked is the under-world before him, and destruction has no covering.
7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.	נִסָּה אֶפְסוֹן עַל-הָאֵרֶץ הָאֵלֶּה אֶרֶץ עַל-בִּלְתִּיּוֹתָהּ:	7 He stretched out the north over empty space; he hanged the earth upon nothing.
8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.	אֶת-הַמַּיִם בָּרִבְּבוּת וְלֹא-יִדְבַק עֲנַן תַּחְתָּם:	8 He binds up the waters in his thick clouds, and the cloud is not rent under them.
9 He holdeth back the face of his throne, and spreadeth his cloud upon it.	בָּאֵתוֹ מְנַיִם פְּנֵי-כִסְאוֹ פָּרְשׁוֹ עָלָיו עָנָן:	9 He shuts up the face of the throne; he spreads upon it his cloud.
10 He hath compassed the waters with bounds, until the day and night come to an end.	חָק חָג עַל-פְּנֵי-מַיִם עַד-מִקְלָתָא אֵיךְ עַד-הַחֹשֶׁךְ:	10 A circling bound he drew on the face of the waters, unto the limit of light with darkness.
11 The pillars of heaven tremble, and are astonished at his reproof.	עַמּוּדֵי שָׁמַיִם רָדַף וְיִתְחַדְּדוּ מִגִּבְעֹתָיו:	11 The pillars of heaven tremble, and are astonished, at his rebuke.

V. 9. 'ת' במקום א'

V. 10. exactly dividing light and darkness.

leading Hebraists of the age); not the *dead*, for the term means that part of man which *survives* death. As the Hebrew Scriptures have a distinct name for this separate existence, the English version of them should no longer be without one. It occurs in Is. 14 : 9, 26 : 14, 19, Prov. 2 : 18, 9 : 18, 21 : 16, Ps. 88 : 10, and is everywhere translated the *dead*; concealing from the English reader the evidence it furnishes, that the Hebrews had the conception of a form of existence after death. *The Shades*, in common Eng. usage, corresponds to the Hebrew conception.

Second member. By some, *תַּחְתָּהּ* is taken adverbially; e. g. Rosenmüller: *the waters beneath* (tremble) and *their inhabitants*; De Wette (1st and 2d eds.), and Umbreit: *the Shades tremble beneath*. But the Masoretic accentuation (*beneath the waters*), is followed in the later translations and commentaries, and by De Wette in his 3d ed.

V. 6. *Destruction*, is subject to the same metonymy (Expl. Notes), as the original word; and there is no occasion for substituting a feeble periphrasis (*place of destruction*, Lex. 2).

V. 7, first member; Rödiger (Thes. fasc. poster. p. 1494): *extendit Deus septentrionem super vasto spatio* (altera pars comm. suspendit terram super nihilo, i. e. super vacuo).

V. 9, *בָּאֵתוֹ* (Gesenius, Thes. and Lex. *Piel*) *he shuts up*, as in all the recent versions; e. g. Dathe: *claudit aditum solii sui*; Umbreit, and De Wette (3d ed.): *Er verschliesst den Anblick seines Thrones*; Ewald: *der einfasste des Thrones Aussenseite*; Hirzel; *אֵתוֹ* eig. *halten*; im späteren Sprachge-

branche, *zuhalten, verschliessen*, hier in *Piel* (= *Kal*) s. v. a. *verhüllen*; Schlottmann: *Er hüllt seinen Thron rings ein*.

V. 10, second member; Gesenius, (Lex. *תַּחְתָּהּ*, 2): "*unto the end of the light with the darkness*, i. e. where the light terminates in darkness."—Another construction (the sense of which is given in the margin), takes *עַד תַּחְתָּהּ* adverbially, and connects *אֵיךְ* with *חָק* (or with *חָג*). Heiligstedt: *terminum circinavit super aquas* (finibus certis et accuratis maria circumdedit) *usque ad perfectionem* (accuratissime) *lucem cum tenebris* (juxta tenebras) sc. *circinavit*; i. e. *lucem et tenebrarum terminos accuratissime constituit*. So Ewald:

Runde Grenzen zog auf Meeres Fläche, schärfste, Lichts wie der Finsterniss.

De Wette (3d ed.): *Eine Grenze zirkelte er ab auf Wassers-Fläche, aufs genaueste, Licht neben Finsterniss*. Hirzel: *bis zur Vollkommenheit*, d. h. *auf's vollkommenste, haarscharf*; *אֵיךְ* schliesst sich als *accus.* an *חָג* an: *er rundete das Licht ab*, d. h. *er gränzte, zirkelte es in der Runde herum ab*. Schlottmann: wörtl. *eine Gränze zirkelt er ab über der Wasserfläche, das Licht ganz genau neben dem Dunkel . . . אֵיךְ* ist Object zu *חָג*.—The former is the simplest construction of the words.

V. 12. The derivative conjugations show clearly in what sense *רָגַע* is used here.—Second member. *He smites down pride*, i. e. he represses the insolence of pride, in whatever form it appears; as he does the raging of the sea, which is only one example of this power.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 He divideth the sea with his power, and by his understanding he smiteth through the proud.	בְּכֹחוֹ רָגַע הַיָּם וּבְחָכְמָתוֹ עָשָׂה חֲסִידֵי הַתְּהוֹמוֹת	12 By his power he quells the sea; 12 and by his wisdom he smites down pride.
13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.	בְּרוּחֵהוּ שִׁמְרוֹם שָׁמַיִם חֲלָלָהּ יָדוֹ נָחָשׁ בָּרָמָה	13 By his spirit are the heavens 13 adorned; his hand formed the fleeing serpent.
14 Lo, these <i>are</i> parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?	הִנֵּנִי אֵלֶּיךָ קְצֵי דַרְכֵי יְהוָה וְהִנֵּנִי אֵלֶיךָ חֲסִידֵי וְהִנֵּנִי אֵלֶיךָ כֹּחַ הַתְּהוֹמוֹת	14 Lo, these are the borders of 14 his ways; and what a whisper of a word is that we hear! But the thunder of his power who can comprehend?
CHAP. XXVII.	CHAP. XXVII.	CHAP. XXVII.
MOREOVER, Job continued his parable, and said,	וְנִסְתָּ אִיּוֹב שָׁמָּה קִשְׁלוֹ וַיֹּאמֶר:	8 AND again Job took up his 1 discourse, and said:
2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;	חַי־אֱלֹהִים הַקִּדֵּר קִשְׁשִׁי וַיִּשְׁלֵי חַסְדִּי וְנָשָׂה:	2 As God liveth, who has taken 2 away my right, and the Almighty, who has afflicted my soul;
3 All the while my breath is in me, and the spirit of God is in my nostrils;	כִּי־עַד־לֵבִי נְשָׁמָתִי וְרוּחַ אֱלֹהִים בְּאַפִּי:	3 so long as my breath is in me, 3 and the spirit of God is in my nostrils;
	V. 12. יִבְחַנְתִּיהוּ ק' יב. בנ"א הש' בצירי	V. 14. דַּרְכֵי ק' יב. גְּבוּרָתוֹ ק'

V. 13; שִׁמְרוֹם, the *subst.* for the *adj.* as prædicate of the sentence (§ 106, I, Rem. 1, 2d ¶).

Second member: Rosenmüller: *formavit manus ejus serpentem fugacem, s. mobilem*; De Wette: es schuf seine Hand die flüchtige Schlange.

V. 14. Heiligstedt: שִׁמְרוֹם הָרֵעַ *susurrus verbi*, i. e. verbum lene, vox lenis. Opp. רֵעַ גְּבוּרָתוֹ in hemistich. posteriore.—בִּי in a relative clause. Umbreit: von dem wir hören; Hirzel: ein Relativsatz; בוֹ geht auf הָרֵעַ; שִׁמְרוֹם mit בִּי auf etwas hören. So Ewald: שִׁמְרוֹם ist in *st. c.* zu הָרֵעַ; und welches leise Wort ist das, was wir vernahmen! . . . שִׁמְרוֹם hier mit בִּי verbunden, wie die Wörter des Aufmerkens, Verstehens.

Ch. XXVII. v. 1. וַיִּקַּח—שָׁמָּה (the complementary Inf. without ל, § 142, 1), in the sense of *again took up*; i. e. resumed his discourse, after an interval, and upon a new topic. *Continued*, does not express the idea with precision.—שָׁמָּה, any set discourse on a particular theme; the name having been first suggested by the *form* which such discourses originally took. *Parable* is too specific.

V. 2. הַקִּדֵּר וְהַנָּשָׂה, *sunt enuntiationes relativæ* (Heiligstedt).

V. 3; כִּי, after a formula of swearing (strictly, before a dependent clause; see Note), as in 1 Sam. 20 : 3 &c. (Gesenius

Lex. B, 1, a).—On the contrary, Ewald, Hirzel, and Heiligstedt understand this verse as giving the *reason* (כִּי = *for*), why Job *tam nervose et audacter loquatur* (!). And what is the reason for this bold determination to speak nothing but the truth? *Nam adhuc halitus meus (tota vis vitalis mea) in me est; et spiritus Dei in naso meo est* (spiritus vitalis, quem Deus mihi dedit, adhuc in me est, cf. Gen. 2 : 7, Ps. 104 : 29, 12 : 7); i. e. . . . adhuc integras animi vires habeo, ita ut adhuc nervose et confidenter loqui possim. For the weak and almost ludicrous turn thus given to the verse,\* the only apology is, that כִּי cannot stand in regimen. On the contrary, Schlottmann says correctly: עוֹד kann als Subst. sehr wohl mit בִּי verbunden werden; wörtl. *das ganze Nochsein meines Odems in mir*.

\* On the contrary, there is weight in the *thought*, as understood by A. Schultens (*in loc.*), though the words of the text do not express it: *Illustris et animosissima Parenthesis*, qua se sanissime ratiocinari, quin Spiritu Dei agitari, inculcat Noster; jurjurando suo pondus adstituens mentis sedatæ, et quid juraret probe persentientis. The assertion (*ibidem*): scabri quid habet כִּי cum אֵם ita constructum, is not substantiated. For כִּי introduces the dependent clause, to which אֵם gives a negative effect; and its use with a subordinate clause, between the two parts of the formula of an oath, gives a peculiar neatness and emphasis to the period.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 My lips shall not speak wickedness, nor my tongue utter deceit.	אֶבְרַרְכָּהּ שִׁפְתֵי זִנְיָה וְלִשְׁוֹנִי אֶבְרַרְכָּהּ רַמְיָהּ:	4 my lips shall not speak wickedness, and my tongue shall not utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.	הֲלִילָהּ לִי אֶבְרַרְכָּהּ אֶתְכֶם עַד־אָמוּת לֹא־אֶסְרֶה הַדָּתִי מִמֶּנִּי:	5 Far be it from me, that I should justify you; till I die, I will not put away my integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.	בְּדָתִי הִחֲזַקְתִּי וְלֹא אֶרְפֶּה לֹא־יִתְבַּרַּךְ לִבִּי מִמֶּנִּי:	6 My righteousness I hold fast, and will not let it go; my heart reproaches none of my days.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.	וְיֵהִי כָרְשִׁי אֲדָמִי וְיִתְבַּרְכֵּנִי כַעֲמִיל:	7 Let my enemy be as the wicked, and he that rises up against me, as the unrighteous.
8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?	כִּי יִחֲזַקְתָּ הִנֵּה כִּי יִרְבֶּעַ כִּי יִשָּׁל אֱלֹהִים נַפְשׁוֹ:	8 For what is the hope of the impure, though he despoil, when God shall take away his soul?
9 Will God hear his cry when trouble cometh upon him?	הֲשִׁמְעֶנּוּ וְשָׁמַע אֵל כִּי־יִבְדֹּא עָלָיו צָרָה:	9 Will God hear his cry, when distress shall come upon him?
10 Will he delight himself in the Almighty? will he always call upon God?	אֶבְרַרְכָּהּ וְהִתְעַלֵּה וְקָרָא אֱלֹהִים בְּכָל־יָמָיו:	10 Will he delight himself in the Almighty? will he call on God, at all times?
11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.	אֹמְרָה אֶתְכֶם בְּיַד־אֵל אֲשֶׁר עִם־שֹׁמַיִם לֹא אֶכְחֹד:	11 I will teach you, concerning God's hand; what is with the Almighty I will not conceal.

V. 4; כס, § 155, 2, f, 2d ¶; Gesenius Lex. C, 1, c.

V. 5. Lit. *be it profane to me, if &c.* Heiligstedt, correctly: *Abstine a me, ut vos justos esse judicem; vos vere locutos esse fatear.*

V. 6. So Ewald: fest halte ich an meinem Recht und lass es nicht; Schlottmann: An meinem Recht halt' ich und lass' es nicht.

Second member. Such is the simplest construction of the words. So Gesenius, (Lex. הִתְעַלֵּה, 3): *non probris afficit cor meum* (conscientia mea) *ullum diem, quem vixerim; i. e. poenitet me nullius diei*; Hirzel: כִּי in partitiver Bedeutung: *von meinen Tagen einen*; Schlottmann: *mein Herz schmäh't keinen meiner Tage*; wörtl. mein Herz schmäh't nicht von meinen Tagen einen, d. h. ich brauche mir wegen keiner meiner Tage Vorwürfe zu machen.—But כִּי may be taken, here, in its temporal use (Lex. 4), as in 38 : 12. So Ewald: nicht tadelt sich mein Herz so lang ich lebe.

V. 7. So all the best versions and commentaries. A very feeble turn is given to this verse by Umbreit (müsst' ja mein Feind ein Frevler sein, und ein Bösewicht mein Widersacher!);

followed by Hahn (1850): Nein, es wird zum Bösewicht mein Feind, und mein Widerpart zum Frevler!

V. 8. Gesenius (Thes. I., p. 228, art. בְּצִיץ): *quam spes est impio ubi rapuit, si Deus extrahit vel postulat animam ejus.* (Ita certe Chald. Syr. Hieron. Schultens in Com. Rosenm. Alii, ut ipse Schultens in Origg. p. 221 coll. Pi. no. 1. si Deus rescatur vitæ filium).

In the construction proposed by Schultens, there is a mingling of two incongruous metaphors, in the two successive clauses, with the same subject in both. E. g. as given by Ewald: Denn was ist Frevlers Hoffnung, wann abschneidet, wann ziehet seine Seele Gott heraus; and by Heiligstedt: *quando (Deus) abscondit* (sc. animam, vitæ filium ejus), *quando extrahit Deus animam ejus* (sc. e corpore, quod est animæ quasi vas aut vagina), i. e. quando Deus ei vitam aufert. There is, moreover, no support for this sense of בְּצִיץ in Kal; while its established use, in such passages as Ezek. 22 : 27, Prov. 1 : 19 &c., is the most pertinent sense here. It is much more probable, that there is a play on the kindred senses of בְּצִיץ and יִשָּׁל.

V. 11; כ, as in Ps. 25 : 8, 32 : 8 (Lex. 8).—*What is with the Almighty*: not merely in his designs and purposes (Schlott-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 Behold, all ye yourselves have seen <i>it</i> ; why then are ye thus altogether vain?	הִירְאֶתֶם כָּלֵכֶם חֲוִיָּה וְלִמְדֶה-לָּהּ תִּכְלֹל חֲהַבְלֹהּ:	12 Lo, all ye yourselves have 12 seen it; and why then speak ye what is utterly vain?
13 This <i>is</i> the portion of a wicked man with God, and the heritage of oppressors, <i>which</i> they shall receive of the Almighty.	זֶה חֵלֶק-אֲדָמָה רָשָׁע וְכִסְ-אֵל וְנַחֲלָתָה לְרֹשְׁעִים מִיָּדֵי הָאֱלֹהִים:	13 This is the portion of a 13 wicked man with God, and the heritage of oppressors, which they receive from the Almighty.
14 If his children be multiplied, <i>it is</i> for the sword: and his offspring shall not be satisfied with bread.	אִם-וַרְבֵּי בָנָיו לְמוֹתָהֶם וְנִשְׂאָצָיו לֹא יִשְׂבָּעוּ-לֶחֶם:	14 If his children multiply, it is 14 for the sword; and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.	שְׂרִידָיו בַּמָּוֶת וְקִבְרוֹ וְאִלְמָנָתָיו לֹא תִבְכֶּינָה:	15 In the pestilence, shall they 15 that remain to him be buried, and his widows shall not be- wail!
16 Though he heap up silver as the dust, and prepare raiment as the clay;	אִם-יִהְיֶה כְּעָפָר כֶּסֶף וְיִכְתֹּם כְּתֵל מַלְבֹּשׁ:	16 If he heap up silver, as the 16 dust, and prepare raiment, as the clay;
17 He may prepare <i>it</i> , but the just shall put <i>it</i> on, and the innocent shall divide the silver.	יִכְתֹּם וְיִשְׁכֹּם וְהַיָּסֵד וְהַיָּסֵד יִלְבֹּשׁ וְהַיָּסֵד יִחְלֹק:	17 he may prepare, but the just 17 shall put it on, and the silver shall the inno- cent divide.
18 He buildeth his house as a moth, and as a booth <i>that</i> the keeper maketh.	בֵּיתוֹ כְּתֵל בֵּיתוֹ וְיִסְתֵּה כְּתֵה נֹכַח:	18 He builds, like the moth, his 18 house; and as a booth, which the watchman makes.
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he <i>is</i> not.	יָשָׁב וְלֹא יִקָּבֵץ יִפְתֹּחַ עֵינָיו וְיִלָּחֵץ:	19 The rich man shall lie down, 19 and shall not be gathered; he opens his eyes, and he is gone!
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.	מַשִּׁיגָהוּ כַּמַּיִם בְּלַחֲוָה לִצְלָהּ וְנִקְבְּחָהוּ סוּפָה:	20 Terrors, like the waters, shall 20 overtake him; by night, the whirlwind snatch- es him away.
V. 14. בְּנוֹא בְנוֹא V. 15. וְאִלְמָנָתָיו בְּנוֹא		

## V. 14. If his children grow up

mann: was der Allmächtige im Sinn hat), but also in his ways and his dealings with men. All this is equally well and clearly expressed by the Heb. **בְּנוֹ**, the Gr. *παρά*, and Eng. *with*.

V. 12; **וְ**, with emphatic effect (Lex. 3, c), and *wherefore this (that) ye say*.—**חֲהַבְלֹהּ**; i. e. nothing but vanity, what is altogether vain and valueless.

V. 13. *Heritage*, is the proper word here; see Expl. Note.

V. 15; **בַּמָּוֶת** in the pestilence (Lex. 3). So this word is evidently used in Jer. 15 : 2, 18 : 21. where it is distinguished

from death by the *sword* and by *famine*. This simple and natural explanation of the phrase has been overlooked by Ewald and others, who understand by it (disregarding the art.): *in death shall be buried* (or, *by death shall be buried*), having no burial apart from death; a thought as unlikely to suggest the phrase, as to be suggested by it.

V. 19. *Shall not be gathered*; the *absolute* use of the verb, as in Num. 20 : 26 (comp. v. 24). See Expl. Notes.

V. 20. *Snatches him away*. So the sense of **נִקְבְּחָהוּ** (with reference to the sudden and unlooked for violence of the tempest), is best expressed in English.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.	וְשָׂאֵהוּ קָדִים וְנִגַּף וְיִשְׁלַחֵהוּ מִמְּקוֹמֹהוּ	21 The East-wind carries him 21 away, and he is gone; yea, it hurls him out of his place.
22 For God shall cast upon him, and not spare: he would fain flee out of his hand.	וְהִשָּׁלַךְ אֱלֹהִים וְלֹא יִרְחֹם לִיגְדוֹ בְּקֶדֶם הַקָּדֹשׁ	22 For He shall cast at him, and 22 will not spare; he would fain flee out of his hand.
23 Men shall clap their hands at him, and shall hiss him out of his place.	וְשָׂעֲקוּ אֶלְיָהוּ בְּפָרְסוֹ וְיִשְׁלַחֵהוּ מִמְּקוֹמֹהוּ	23 They clap their hands at him, 23 and hiss him out of his place.
	V. 21. בִּנְאֻם בַּקִּיץ	

V. 22. *Shall cast*, expresses the subjective feeling of the speaker, as indicated by the *jussive* form.

A very serious difficulty is found by commentators, in vv. 13–23, where they suppose Job to concede all that has been affirmed by his opponents. The sense in which I understand these verses, is given in the Expl. Notes, introductory remarks to chs. 27 and 28.

Kennicott, after the fashion of the “slashing criticism” of his time, assumes that the text is defective at several points, and should be so emended as to make these verses the words of Zophar; a suggestion unsupported by any authority of MSS. or VSS., and rejected by all sober criticism. His view is most briefly stated in his *Dissertatio Generalis*, p. 115 (Vet. Test. Hebr. Tom. II.): *Hæc tamen verba (bonâ Lectorum cum veniâ) minime Jobi fuisse arbitror, sed ZOPHARIS. Locutus est ter Eliphaz, cui Jobus ter respondit. Locutus est ter Bildad; cui Jobus ter respondit. Sed locutus est Zophar bis tantum; nisi tertiâ vice loquatur, atque hisce verbis. Confusionem hac ratione solvo. In cap. 25 tertio loquitur Bildad. In cap. 26 ad 27, 12, tertio respondet Jobus: ideoque series tertie hujus responsionis inturbatur verbis in 27, 1—וַיֹּאמֶר יוֹסֵף אֵיבֹה טָאָה בְּשָׁלִי וַיֹּאמֶר, quæ videntur efficere titulum capitis 28. Finito Jobi ad Bildad responso in 27, 12, Zophar, tertio ferociens, exorditur eo ipso axioma quo prius desiderat, in cap. 20, 29. Cessante Zophare fin. cap. 27, suscipit Jobus suam de sapientiâ parabolam; quam sequitur justissima famæ suæ defensio, usque ad fin. cap. 31, ubi ultima 3 commata videntur sedem mutasse.*

To this and other attempted solutions of the difficulty, De Wette has made the following reply; which I translate from Ersch and Gruber's *Encyclop. Art. Hiob.*

“The passage, ch. 23: 11–23 (or 13–23), cannot well be attributed to Zophar. In vv. 11, 12, the discourse is directed, not to Job but to more than one . . . Zophar cannot be supposed to appear the third time; for in that case Job would make him no answer, and would in a manner yield to him the field. The poet, as it seems, has purposely allowed him, the weakest of Job's opponents, to fail of a third speech, as if incapable of bringing forward anything more.

“Others seek to remove the difficulty, which lies in this passage. Some suppose Job means to qualify his former assertion, that the wicked are prospered in this world, by admitting that they are often punished. But this vv. 13 and following by no means say; on the contrary, they speak quite generally. Rosenmüller solves the difficulty thus: ‘Job's opponents had maintained, that the wicked suffer punishment during their life-time; while Job only asserts here that the wicked would be punished after death.’ But Job's opponents had also maintained, that the wicked would be punished in their children (ch. 5: 4; 15: 30; 34: 18, 19), and Job had rejected this as unsatisfactory (ch. 21: 19); and how can he here himself assert this with such emphasis, as if he thereby corrected the view of his opposers? and moreover, he here also maintains, that the wicked man himself is punished with sudden destruction (ch. 27: 20 foll.).—Umbreit, Uebers. u. Ausleg. des Buchs Hiob, S. 212 [2d ed. p. 260] says: ‘Hitherto, Job has only set forth in full the most favorable side in the experience of the wicked, in opposition to his friends’ repeated representations of their wretchedness, as a proof that guilt is the cause of his own present calamities. But now, having put them to silence, he grants their favorite doctrine, in order to bring them to a right position for judging of his sufferings. But they gain nothing thereby, is his meaning; for his own innocence stands just as firm, as the assertion of the evil consequences of impiety. Hence, inasmuch as the virtuous also suffer, there must be some mysterious grounds of human misery, other than wrong-doing. It is in this way, Umbreit supposes, ‘the whole dispute is brought to a decision; and this must have been part of the skillful writer's plan. Without this apparent contradiction in the discourses of Job, the dispute would have gone on forever.’ In ch. 28, this scholar finds the solution of the whole problem respecting Job anticipated. Inasmuch as the virtuous sometimes suffer, it is necessary that man should recognize a higher wisdom in the direction of earthly affairs; which, however, he is unable to penetrate.\*—But this explanation of ch. 27: 7 foll., is exceedingly arbitrary. The supposed solution of the whole problem here, does not comport with the challenge uttered by

\* For the design and import of ch. 28, see Expl. Notes.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXVIII.	CHAP. XXVIII.	CHAP. XXVIII.
SURELY there is a vein for the silver, and a place for gold <i>where</i> they fine <i>it</i> .	כִּי גֵשׁ לִבְסָסָה בִּינָא וְיָקִיב לְהַבֵּה רִקְעִי	8 For there is a vein for the silver, and a place for the gold, which they refine.
2 Iron is taken out of the earth, and brass <i>is</i> molten <i>out of</i> the stone.	בְּרִזֵּל בִּדְגָרִי רָקַח וְאֶבֶן רִמְיָם נְחֹשֶׁת:	2 Iron is taken out of the dust, and stone is fused into copper.
3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.	שֵׁן יָקַם לְחֹשֶׁךְ וּלְכָל-תְּהוֹמֹת הָיָא חֹקֵר אֶבֶן אֶפֶס וְצִלְמָוֶת:	3 He puts an end to the darkness; and he searches out, to the very end, stones of thick darkness and of death-shade.
	V. 3. בְּיָד חֹקֵר	

V. 2. and stone pours out copper

V. 3. and perfectly he searches out

Job ch. 31 : 35 foll.; and it injures the impression to be made by the words of the Divine Being. How can God say, that Job *darkens counsel by words without understanding*, when he has already fallen upon the right view?—According to Kern (Bengel's Archiv. IV, 2, S. 362 ff.), the poet aims here to prepare for the higher view; and he therefore *softens* the ruggedness of the opposing view, put into the mouth of Job. But this softening is nothing else than a weakening and crippling. This scholar's explanation of the passage is, moreover, the old and long rejected one, that Job here limits his former assertion of the prosperity of the wicked, and now grants that they suffer punishment (S. 387).

"The least, therefore, that we can admit respecting this discourse of Job, is, that it disturbs the plan of the whole; and if it proceeded from the poet himself, he is chargeable with a great fault in the structure of the work."

The harsh judgment, expressed in the last paragraph, is somewhat softened in the author's Einleit. ins A. T. 6<sup>te</sup> Aufl. (1845), S. 430: "the poet is chargeable at least with want of clearness, if not of consistency." But Job cannot be understood to assert, in his earlier discourses, that the wicked are *never*, or that they are not often, overtaken by calamities. Numerous instances of life-long impunity in wrong, and of suffering innocence, were sufficient to overthrow the position taken against him; and he asserts no more. To say that Job, in those discourses, neglects to limit and qualify his general statements, is only saying that he does not speak on both sides at once; that he asserts merely so much as proves the point in hand. This is all the "want of clearness or of consistency," with which the writer is chargeable.

The criticism that would cut the knot, by conjectural emendation of the text, has now no favor. Nor is such a resort at all necessary. The charge of inconsistency is refuted, even on the explanation of Hirzel; viz. that Job here asserts "the General Law, according to which the lot of the wicked man is decided" (Schlottmann: *auch von ihm anerkannte göttliche Norm der Weltordnung*); though his application of it

seems to me too narrow a view of its import. Far more to the point is Ewald's view (2<sup>te</sup> Aufl. S. 245):

"Although the wicked often appears externally prosperous, and the good innocently suffers, yet, in the eternal order of development, innocence cannot remain unrewarded nor wrong unpunished; and thus those doubts, not yet resolved indeed, but lessened and made more harmless, retire into the background. Job now at length gains the victor's full triumph, in the contest with his friends; and it is done, by giving clear expression to what he had ever felt in his inmost soul, and by freely declaring the purest, highest truths he held. For he yields nothing of his fundamental position; since, in reference to the subject of the whole controversy, he returns to precisely what he first asserted, and opposes the firmness of a rock to every assault on his innocence."

Such is the result to which the interpreter must come, who looks to the spirit and aim of Job's discourses. The ablest translators and interpreters are now united, in vindicating the genuineness of the passage, and the consistency of the sacred writer in the sentiments he ascribes to Job.

Ch. XXVIII. v. 1. *For*: so כִּי is rendered here in the best versions. Ewald: denn es hat das Silber eine Quelle; Schlottmann: denn das Silber hat seinen Fundort; Heiligstedt: *nam est argento exitus*, fons, locus ubi erui potest.—Second member; Gesenius (Thes. I. p. 428): *et fodina est auro*, quod purgant. Ewald, in the same sense: einen Ort des lauterbaren Goldes. Heiligstedt: *aurum*, quod liquatur, est aurum quod, utpote effossum ideoque alienis metallis mixtum, liquari debet; opp. aurum fluviale et arena aurosa.

V. 2, 2d member; Maurer, correctly: mit dopp. Accus. *den Stein zu Erz giessen*. Heiligstedt: *tertia pers. singul. impersonaliter posita est*, germ. *man schmilzt*. In the same sense and construction, Gesenius (Thes. and Lex.): *et lapis funditur*, ut fiat *aes*; i. e. lapidem aerosum liquefaciant, ut vertatur in *aes fusum*.

V. 3. לְכָל-תְּהוֹמֹת, *to the whole end or termination*, i. e. completely to the end; to the very end.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 The flood breaketh out from the inhabitants; <i>even the waters</i> forgotten of the foot: they are dried up, they are gone away from men.	פָּרֵץ נִחַל בְּשֵׁם-לֵי חֹשְׁשָׁהִים כִּי-יִגְלַל הָלַךְ בְּאֵנֶשׁ גָּבוּ	4 He drives a shaft away from 4 man's abode; forgotten of the foot, they swing suspended, far from men!
5 <i>As for</i> the earth, out of it cometh bread: and under it is turned up as it were fire.	אֶרֶץ מִמֶּנָּה יֵצֵא-לֶחֶם וְתַח-תָּיִתָּהּ נִחַפָּה כִּי-יִאֲשׁ:	ה The earth, out of it goes forth 5 bread; and under it, is destroyed as with fire.
6 The stones of it <i>are</i> the place of sapphires: and it hath dust of gold.	מְקוֹם-סַפִּיר אֲבִנֶיהָ וְעִפְדָּהּ זָהָב לֵזָהָב	6 A place of sapphires, are its 6 stones; and it has clods of gold.
7 <i>There is</i> a path which no fowl knoweth, and which the vulture's eye hath not seen:	דָּרִיב לֹא-יֵדְעֶנּוּ דָּרִיב וְלֹא שְׂעִירֵי עֵינֵי אִיָּהּ	7 The path, no bird of prey has 7 known it, nor the falcon's eye glanced on it;
8 The lion's whelps have not trodden it, nor the fierce lion passed by it.	לֹא-יִחְדְּרוּבָהּ בְּנֵי-לִשְׁשֹׁן לֹא-יַעֲבֹדָהּ עֲלֵיו שִׁמְלֵי	8 nor proud beasts trodden it, 8 nor roaring lion passed over it.
9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.	בְּחִלְמִישׁ שָׂלַח יָדוֹ לִפְנֵי מַשְׁקַשׁ הַרִים:	9 Against the flinty rock he puts 9 forth his hand; he overturns mountains, from the base.
10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.	בְּעִוְרוֹת רִאֲרִים כָּסֶס וּבְלִי-לֶקֶד הִצִּיחַ מִיָּדוֹ:	י In the rocks he cleaves out 10 rivers; and his eye sees every precious thing.
11 He bindeth the floods from overflowing; and <i>the thing that is</i> hid bringeth he forth to light.	בִּבְסֵי וְהַרְוֹת חָבַשׁ וְתַחְלִימָה נִבֵּא אֹר:	11 He binds up streams, that they 11 drip not; and the hidden he brings out to light.
12 But where shall wisdom be found? and where <i>is</i> the place of understanding?	וּבְהַחֲמָה מֵאַן הַחֲמָה וְאֵי יֵה דָקִים בִּינָה:	12 But wisdom, whence shall 12 it be found? and where is the place of un- derstanding?
13 Man knoweth not the price thereof; neither is it found in the land of the living.	לֹא-יֵדַע אִנֶּשׁ עֲרֵבָה וְלֹא תִמְצָא בְּאֶרֶץ חַיִּים:	13 Man knows not its price; 13 nor is it found in the land of the living.
14 The depth saith, <i>It is</i> not in me: and the sea saith, <i>It is</i> not with me.	תְּהוֹם אָמַר לֹא בִי-יָהּ וְיָם אָמַר אֵין עִמָּדִי:	14 The deep saith: It is not in me; 14 and the sea saith: It is not with me.

ב: א ונפרות V. 6.

V. 4. Lit. *from with the dweller* (those dwelling on the earth); i. e. leaving him behind, and penetrating farther and farther from him into the bowels of the earth. Olshausen, correctly (Hirzel, 2<sup>te</sup> Aufl.): *fern von einem Wohnenden*, d. i. von jeder menschlichen Wohnung. Der *Wanderer* gehört nicht hierher. Heiligstedt: *procul a commorante*, *procul ab iis qui in superficie terræ commorantur*.—Third member; הָלַךְ—נִבֵּא, § 142, Rem. 1.

V. 5, אֶרֶץ, § 145, 2.—Second member; נִחַפָּה *impers.*—כִּי-יִאֲשׁ, § 118, 3, Rem. c.

V. 6, 2d member; לֹא, not to him, viz *man* (et *glebæ auri*

sunt ei, sc. homini; homo glebas auri invenit et snas facit; Heiligstedt). Schlottmann, correctly: das לֹא geht auf נִבֵּאם zurück; es auf den Menschen zu beziehen, wäre völlig unnatürlich. Some refer לֹא כִפִּיר to לֹא כִפִּיר (ii, qui *lapidem lazuli esse putant*, לֹא ad כִפִּיר referunt, et עֲרֵבִית זָהָב de *punctis aureis*, quibus lapis lazuli notatus est, intelligunt; Heiligstedt). But this is well refuted by Schultens (*in loc.*): vix crediderim, illum *auratilem pulvisculum sapphiri* peculiari mentione dignum. Gemmarum miracula, et artificis Naturæ lus hac in parte, si tangere voluisset Noster, et plura et illustriora dedisset.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 It cannot be gotten for gold, neither shall silver be weighed <i>for</i> the price thereof.	לֹא יִקָּנֶה כֶּסֶף בְּחַמְצָה וְלֹא יִשָּׁלַל כֶּסֶף בְּחִירָה:	Choice gold shall not be given 15 in exchange for it; nor shall silver be weighed for its price.
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.	לֹא הִקְלָה בְּהֶם אֹפִיר בְּחֶם וְהַר וְסַפִּיר:	16 It cannot be weighed with 16 gold of Ophir, with the precious onyx and sapphire.
17 The gold and the crystal cannot equal it: and the exchange of it <i>shall not be for</i> jewels of fine gold.	לֹא יִתְקַדְּשֶׁהָ זָהָב וְזִמְרִית וְתִתְחַרְתָּהּ בְּלִי-פָז:	17 Gold and glass shall not be 17 compared with it, nor vessels of fine gold be an exchange for it.
18 No mention shall be made of coral, or of pearls: for the price of wisdom <i>is</i> above rubies.	רִמְיָהוּ וְהַבִּישׁ לֹא יִזְכָּר וְהַנֶּשֶׁה חֲדָתָה מְפֻרָּשָׁה:	18 Corals and crystal shall not be 18 named; and the possession of wisdom is more than pearls.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.	לֹא יִתְקַדְּשֶׁהָ סַפִּיר-הַיָּם בְּהֶם טָהוֹר לֹא תִשָּׁלַח: וְהַחֲדָתָה טָהוֹר הַבָּיָה וְאֵי אֵי מַה מְקוֹם בִּינָה:	19 The topaz of Ethiopia shall 19 not be compared with it; it shall not be weighed with pure gold.
20 Whence then cometh wisdom? and where <i>is</i> the place of understanding?	וְהַחֲדָתָה טָהוֹר הַבָּיָה וְאֵי אֵי מַה מְקוֹם בִּינָה:	20 But wisdom, whence comes 20 it? and where is the place of un- derstanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.	וְהַחֲדָתָה טָהוֹר הַבָּיָה וְאֵי אֵי מַה מְקוֹם בִּינָה:	21 since it is hidden from the 21 eyes of all living, and covered from the fowls of heaven.
22 Destruction and death say, We have heard the fame thereof with our ears.	אֲבָדוֹן וְמוֹת אָמְרוּ בְּאָזְנוֹנוּ שָׁמָעְנוּ שִׁמְעָה:	22 Destruction and death say: 22 with our ears have we heard the fame of it.
23 God understandeth the way thereof, and he knoweth the place thereof.	אֱלֹהִים יֵדָע הַדֶּרֶךְ וְהוּא יֵדָע אֶת-מְקוֹמָהּ:	23 God understands the way to it, 23 and he knows the place of it.
24 For he looketh to the ends of the earth, <i>and</i> seeth under the whole heaven;	כִּי-הוּא לִקְצוֹת-הָאָרֶץ וְיָבִיט מִתַּחַת כָּל-שָׁמַיִם וְרָאָה:	24 For he, to the ends of the 24 earth he looks; and he sees under the whole heaven:
25 To make the weight for the winds; and he weigheth the waters by measure.	לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וְלַמַּיִם הֵקֵן בְּמִדָּה:	25 to make the weight for the 25 wind; and he meted out the waters by measure.
26 When he made a decree for the rain, and a way for the lightning of the thunder;	בְּעֲשֵׂתוֹ לְהַחֲדִיחַ חֶסֶד וְלִדְבַר לְהַחֲדִיחַ קוֹלָתוֹ:	26 When he made a decree for 26 the rain, and a track for the thunders' flash;
27 Then did he see it, and declare it; he prepared it, yea, and searched it out.	אָז רָאָה וְנִסְפָּרָה הִתְקַדְּשָׁה וְנִסְפָּרָה:	27 then he saw, and he declared it; 27 he established it, yea and searched it out.

V. 27. בְּנִסְפָּרָה

## V. 17. Gold and crystal

V. 17; בְּנִסְפָּרָה, prop. 3d *impers.* for *pass.*—*Suff.* for *dative*—*לָהּ*, § 121, 4.

V. 23; בְּנִסְפָּרָה, comp. § 114, 2, and § 121, 5.

V. 27; בְּנִסְפָּרָה, in the sense given in the Expl. Notes. Ge-



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.	וַיֹּאמֶר לְאָדָם הֵן יִרְאָה אֱלֹהִי הִיא הַחֲכָמָה וְסוּר מִבַּרְעַת בִּרְמָה:	28 And to man he said: Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.
CHAP. XXIX.	CHAP. XXIX.	CHAP. XXIX.
MOREOVER, Job continued his parable, and said, 2 O that I were as in months past, as in the days when God preserved me; 3 When his candle shined upon my head, and when by his light I walked through darkness; 4 As I was in the days of my youth, when the secret of God was upon my tabernacle; 5 When the Almighty was yet with me, when my children were about me; 6 When I washed my steps with butter, and the rock poured me out rivers of oil; 7 When I went out to the gate through the city, when I prepared my seat in the street!	וַיִּסָּב אִיּוֹב סָבֵב כְּשֶׁלֹּו וַיֹּאמֶר: כִּי־יִהְיֶה־לִּי כַּחַם לְיָמֵי אֶלֶמֶת וְשָׁמַר־לִּי בְּהִנֹּךְ גִּירוֹ עֵלַי רֹאשִׁי לְאוֹרִי אֶלֶף הַשֶּׁמֶשׁ: כַּאֲשֶׁר הָיִיתִי בִּימֵי הַרְפִּי בְּסוּד אֱלֹהִים עֵלַי אֶחְלִי: בְּיָדִי גִבּוֹר עֲמָדִי סָבִיב־יָתִי וְעָרִי: בְּרִחֹן הִלֵּכְתִּי בְּחֶמֶךָ וְעֵינִי רָעִים לְעֵלִי כַּלְג־שִׁמְרֹן: בְּצֹאֲתִי שָׁמַר עֲלִי־חֶמֶךָ בְּהֵרֹם אֶקֵּן כְּוֹשֵׁשׁ־י:	28 And again Job took up his discourse, and said: 2 O that I were as in months past, as in days when God preserved me: 3 when his lamp shined over my head; by his light I walked through darkness. 4 As I was in my autumn days, when the favour of God was over my dwelling; 5 while yet the Almighty was with me, my children were round about me; 6 when my steps were bathed in milk, and the rock poured out by me streams of oil. 7 When I went forth to the gate by the city, and placed my seat by the broad way;

V. 7. by the gate up to the city; *others*: to the gate, up to the city

senius (Thes. and Lex. בָּקִי, *High*. 1, a): *constituit aliquem, anstellen, bestellen, ansetzen* . . . (sapientiam hypostaticam; cf. Prov. 8 : 30). But there is no indication of such a personification of wisdom here. Schlottmann (Einleitung, S. 75): *Gott schaute die Weisheit und verkündete sie, stellte sie hin und durchschaute sie*. Nämlich, er schaute von Ewigkeit her die in dem Begriff der Weisheit zusammengefasste Fülle der ewigen Ideen; er stellte sie aber durch die Schöpfung in der Endlichkeit dar, und verkündete sie denen, welchen er, damit sie sie fassen könnten, den Hauch seines eigenen Geistes mittheilte.—The reading בְּרִיחֶךָ, found in a few MSS. and adopted by Ewald, has nothing in its favor. It is to be rejected, as well said by Schlottmann, nicht bloss weil sie die leichtere ist, sondern weil sie zugleich einen bedeutsamen und kräftigen Zug aus der Schilderung entfernt.

Ch. XXIX. V. 2. בְּיָמֵי רִחִי, expression of the *Optative*, § 136, 1.—בִּי followed by accus. of time when, § 118, 3, *Rem. b*. —בְּרִיחֶךָ, use of the constr. st., § 116, 3.

V. 3, 2d member; § 132, *Rem. 2*.

V. 4. *In my autumn days*; § 106, 1, and § 121, 6.—הָרֶקֶת, “autumn, the season when fruits are gathered” (Gesenius, Lex.). The expression refers, not to his own person (“days of my ripeness, . . . the flower of my age”; Gesenius, *ibid.*); but to the outward prosperity which he then enjoyed,—the season of fruits and of the full enjoyment of them. Ewald, less correctly: *in my summer days* (in meines Sommers Tagen).

Second member; בְּסוּד, Gesenius, Thes. II, p. 602: *quum Dei amicitia super tentorio meo esset; quum favor ejus protegeret tentorium meum*.

V. 5. וְנָעָרִי, not, *my servants*. The word is used as in 24 : 5. So Gesenius, Thes. art. נָעָר, 1, *extr.* (and Lex., Robinson's edition; neglected in Hoffmann's): sed Job 29 : 5, וְנָעָרִי *pueri mei sunt filii mei pueri*.

V. 6; בְּמִדְרִי, *mecum, juxta me, juxta meam viam* . . . i. e. *quum, ubicunque ambulabam, magnam lactis et olei copiam invenirem* (Heiligstedt).

V. 7; עֲלֵי סָרֵחַ, Gesenius (Thes. and Lex. עָלַי, 3, b, *extr.*): “by the city, juxta urbem”; according to the accentuation, and

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 The young men saw me, and hid themselves: and the aged arose, <i>and</i> stood up.	רֹאשֵׁי וְזָקֵנִים וְחָבְאוּ וְיָשִׁיִּים קָמוּ וַעֲמָדוּ	8 young men saw me, and hid themselves, and old men rose, and stood up.
9 The princes refrained talking, and laid <i>their</i> hand on their mouth.	אֲדִירִים נִצְּרוּ מִדְּבָרִים וְכָף בְּיָמֵם לִפְתָּחֵם	9 Princes refrained from words, 9 and laid the hand upon their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.	קוֹלֵי נְגִידִים נִחְבְּאוּ וְלִשְׁוֹנָם לִחְבֵּם דְּבָקָה	10 The voice of Nobles was 10 hushed, and their tongue cleaved to their palate.
11 When the ear heard <i>me</i> , then it blessed me; and when the eye saw <i>me</i> , it gave witness to me:	כִּי אָזְן שָׁמְעָה וּבִאֲשֶׁרֶנִּי וְעַיִן רָאָהָה וּבִשְׁתִּיכָהּ	11 For the ear heard, and blessed 11 me; and the eye saw, and witnessed for me.
12 Because I delivered the poor that cried, and the fatherless, and <i>him that had</i> none to help him.	כִּי־אֶצְלַט עָנִי דֹשֵׁעַ וְיָתוֹם וְאֶל־יָתֵם לִי	12 Because I delivered the poor 12 that cried, and the orphan, and him that had no helper.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.	בִּרְכַּת אִיֹּבֵר עָלַי הָבָא וְלֵב אֶלְמָנָה צִיָּקָה	13 The blessing of the perishing 13 came upon me, and the heart of the widow I made to sing for joy.
14 I put on righteousness, and it clothed me: my judgment <i>was</i> as a robe and a diadem.	צִדִּיק לְבָשָׁתִּי וּלְבָשָׁתִּי בִּדְקָה לִי וְצִדִּיק מִשְׁפָּטִי	14 I put on righteousness; and 14 it clothed itself with me: as a mantle and a turban, was my rectitude.

V. 13. בְּנֵי רֶשֶׁת

the Vulgate rendering, *quando procedebam ad portam civitatis*. To this Böttcher objects (Proben, S. 285), that it is *sehr müssig*; and Schlottmann (S. 388), that it is sachlich und sprachlich unwahrscheinlich . . . als nähere Bestimmung des *שֵׁעִר*. But not if we understand *שֵׁעִר* as in 5 : 4, 31 : 21, namely as *the place of assembly*, which was by the gate and outside of the wall. Rödiger (Thes. fasc. poster. p. 1459) : *ad portas urbium, et quidem extra muros* (v. Job. 29 : 7, Neh. 8 : 3) *erat forum* (בְּרֶחֶב v. c. 2 Par. 32 : 6, *forum portæ urbis* . . .) . . . *hinc בְּשֵׁעִר in porta i. q. in foro, in judicio*, Deut. 25 : 7, Job 5 : 4, 31 : 21, Prov. 22 : 22, Is. 29 : 21, Amos 5 : 10, 12, 15.

Böttcher (Proben, S. 285) : Wie *שֵׁעִר* und *רֶחֶב*, scheint auch *קֶרֶת* (vgl. Prov. 9 : 3, 14) als öffentlicher Ort der Privatwohnung Hiobs entgegengesetzt; . . . *ging ich zum Thor hinaus, in die Stadt hinauf, stell' ich auf dem Freiplatz meinen Sitz*, d. i. *wo und wie ich öffentlich erscheinen mochte!*

Ewald, first edition p. 258\* : *als ich zum Thore ging hinauf zur Stadt : als ich herausging aus meinem Hause zum Thore d. h. Markte hinauf zur Stadt steigend, da die Städte gewöhnlich alle höher lagen als das platte Land*. So Hirzel : *שֵׁעִר, ausgehen (aus seinem Hause) nach dem Thore;*

\* In his 2d ed. : *als ich noch ausging früh hinauf zur Stadt : following the reading of the Sept. (שֵׁעִר), als viel leichter (!).*

*שֵׁעִר, zur Stadt hinauf*, die Städte waren gew. auf Anhöhen gelegen. Heiligstedt : *quum erirem ex domo mea ad portam* (forum), *ascendens ad urbem*; *quum ex domo mea exirem, et in forum urbis ascenderem*.—Some take *שֵׁעִר* in the sense of *towering above*,—the gate over the city.

Of these renderings, the first one (by Gesenius and Rödiger) is the most probable. If Job had been a resident of the city (see Expl. Notes), the proper expression would have been (as in Gen. 34 : 20, 24), *בְּבֹאֵי שֵׁעִר*. The meaning is: he went forth (viz. from his own home), to the place of assembly of the neighboring city. Compare the similar relation of Abraham's residence to the neighboring city, Gen. 23 : 10, 18.—*בְּרֶחֶב* is explained by 2 Chron. 32 : 6; Neh. 8 : 16.

V. 10. Hirzel: über die Constr. *קוֹל רֹאשֵׁי* vgl. Ges. § 148, 1, Ew. § 307 c.

V. 12, last clause, § 123, 3, Rem. 2.

V. 14 : *וּלְבָשָׁתִּי* (see Expl. Notes). Gesenius, Thes. II. p. 742 (and Lex.) : *justitiam indui, eaque me induit*; h. e. *extrinsecus justitia tanquam veste ornatus eram, eaque intra me totum implebat*. The latter is the principal thought; and this is the sense now recognized by most scholars. Hirzel : Unrichtig Umbreit und Ewald, *sie kleidete mich wohl, sie schmückte mich*; denn *לְבַשׁ* heisst ein Kleid anziehen, sich bekleiden; nicht aber, einen kleiden, schmücken. So Heiligstedt and Hahn. The latter says well: *auswendig wie inwendig*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 I was eyes to the blind, and feet <i>was</i> I to the lame.	עֵינַי הָיִיתִי לְעֵקֶר וּרְגָלַי לְפֶסֶח אֲנִי:	טו I was eyes to the blind, 15 and feet was I to the lame.
16 I <i>was</i> a father to the poor: and the cause <i>which</i> I knew not I searched out.	אֲבִי אֲנִי לְאֶבְיֹנִים וְרֵב לֹא-דָרַשְׁתִּי אֶתְקַהּהִי:	16 I was a father to the needy; 16 and the cause of him I knew not, I searched it out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.	וְאֶשְׁכַּרְתִּי חִתְלֹנוֹת עֵקֶל וְאֶשְׁלָלִי אֶשְׁלֵלָה טָרֶה:	17 And I broke the fangs of the 17 wicked, and from his teeth I dashed the prey.
18 Then I said, I shall die in my nest, and I shall multiply <i>my</i> days as the sand.	וְאָמַר טַמְקֵנִי אֲנִי וְכֹחֹל אֶרְבֶּה יָמַי:	18 And I said: Surely I shall ex- 18 pire in my nest; and as the sand, shall I mul- tiply days;
19 My root <i>was</i> spread out by the waters, and the dew lay all night upon my branch.	שְׁרָשְׁתִּי פָתוּחַ אֶל-מַיִם וְטֵל רָגִילִי בַקְצֵירִי:	19 my root is open to the waters, 19 and the dew lies all night on my branch;
20 My glory <i>was</i> fresh in me, and my bow was renewed in my hand.	בְּבוֹדִי חֲדָשׁ עֲמָדִי וְשִׁשְׁתִּי בְיָדִי תְחִלָּה:	כ my glory is fresh upon me, 20 and my bow is renewed in my hand.
21 Unto me <i>men</i> gave ear, and waited, and kept silence at my counsel.	לִי-שָׁמְעוּ וְנָתְנוּ וַיִּדְמּוּ לִמִּי עֲצָתִי:	21 To me they gave ear, and 21 waited; they were silent for my counsel.
22 After my words they spake not again; and my speech drop- ped upon them.	אַחֲרַי דִּבְרִי לֹא וָשִׁיב וְשִׁלְטִי טָהַר מִלִּפְתֵּי:	22 After my word, they spoke not 22 again; and my speech distilled upon them.
23 And they waited for me as for the rain; and they opened their mouth wide <i>as</i> for the latter rain.	וַיַּחֲלִי בַמַּטָּר לִי וַיִּפְתְּחוּ פִּיהֶם כְּמַלְקוֹשׁ:	23 Yea, they waited for me as 23 for the rain, and opened wide their mouth, as for the latter rain.
24 <i>If</i> I laughed on them, they believed <i>it</i> not; and the light of my countenance they cast not down.	אֶשְׂתַּח אֲלֵיהֶם לֹא יִאֱמִינוּ וְאוֹר פָּנָי לֹא וַיִּשְׁלַקוּ:	24 I smiled upon them, they be- 24 lieved it not; nor let the light of my coun- tenance fall.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one <i>that</i> comforteth the mourners.	אֶבְחַר דֶּרֶכָם וְאָשִׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בְּצֹהֵר כַּאֲשֶׁר אֲבָלִים וְנָחֵם:	כה Their way I chose, and sat as 25 chief, and dwelt as king in the host, as one who comforts the mourning.

V. 15. בנ"א בפרח

V. 16. and the cause which I knew not

will Hiob sagen, war ich Gerechtigkeit; G. war meine Aussen-  
seite und G. war mein Inneres; . . . mein ganzes Wesen war  
Gerechtigkeit.

V. 16, 2d member; the relative and its antecedent are both  
implied, § 123, 3, c. The construction: *the cause which I  
knew not, I searched it out*, also makes a good sense, but it  
is less to the purpose (Expl. Notes).

V. 18. *And as the sand*. Sept. ὡς ὅτι σάβανος γοιρινος  
(Itala: sicut arbor palmæ); Vulg. sicut palma. As the Talmud  
(and hence, the Rabbins) understand here the (bird) *phenix*,  
and the Codd. Babyl. read הוּל in distinction from הוּל *sand*,

it has been conjectured, that the Sept. translator knew the  
*word gômî* to be the proper translation of הוּל, but not in  
*what sense* (!). The only ground for the foolish conceit of a  
*phenix*, is the use of the word *nest* in the other member.  
Against the usual meaning *sand*, Ewald makes the trivial  
objection: das Zahllose des Sandes wohl auf die Menge von  
Geschöpfen oder höchstens Kenntnissen (1 K. 5 : 9), aber  
zumal in so kurzer Schilderung schwerer auf Tage oder Zeit  
übergetragen wird. Gesenius, on the contrary (Lex. הוּל):  
"But *sand* is the frequent emblem of numerous days; nor is  
there any reason to depart from the common signification."



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXX.	CHAP. XXX.	CHAP. XXX.
BUT now <i>they that are</i> younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.	וְנִתְּנָה שְׂתֵנִּי קֵלִי אֲשֶׁר־יָרִים מִנִּי לְאֵמִים אֲשֶׁר־יָצְאָהֶם אֲבוֹתָם לְשִׁית עִם־כְּלָבִי בַּאֲדָרִי וּבְמִתְּחֵל גְּדִיתָם לְאֵמָה לְעִיבֹי אֲבִירֵי כֹלֹתִי	א BUT now, they mock at me, 1 they who are inferior to me in years; whose fathers I disdained, to set with the dogs of my flock.
2 Yea, whereto <i>might</i> the strength of their hands <i>profit</i> me, in whom old age was perished?	בְּחָסֵר וּבְדָקָן לְאֵמִים הַלְרָקִים צִיָּה לְאֵשׁ שׁוּאָה וּמִשְׁאָה	2 Even the strength of their 2 hands, what is it to me, they in whom old age is perishing?
3 For want and famine <i>they were</i> solitary; fleeing into the wilderness in former time desolate and waste.	הַקְּטָנִים מִלֵּימָה עַל־רִשְׁיָתָם וְשֹׁרֵשׁ רִקְקִים לַחֲמָם מִדְּרָגִי וְהִרְשִׁי רִקְקִי לְעִיבֹי בַּנֶּגֶב	3 with want and with hunger 3 famished! who feed on the desert, the darkness of utter desolation;
4 Who cut-up mallows by the bushes, and juniper roots <i>for</i> their meat.		4 who pluck the salt-plant by 4 the bushes, and broom-roots are their food.
5 They were driven forth from among <i>men</i> , (they cried after them as <i>after</i> a thief;)		ה From the midst are they driven 5 forth; they cry out against them, as against the thief;
	V. 2. בְּנִי אֲרַחֵם	

V. 3. who feed on the desert, of old an utter desolation

V. 25. So Ewald:

Gern nahm ich ihren Weg, und sass als Haupt,  
und thronte wie ein König in der Schaar,  
wie wer da tröstet Trauernde!

So also Hirzel, Schlottmann, Heiligstedt. The sense is well expressed by the latter: *elicebam viam eorum* (viam ad eos eudicentem), i. e. libenter in eorum concione ibam (cf. v. 7), *et sedebam caput* (princeps), in summo loco sedebam auctoritate principis fruens, *et habitabam* (inter eos versabar) *ut rex in turba sua . . . ut is qui lugentes consolatur, tanta laude ornatus, quantum is habet qui lugentes consolatur.*

Ch. XXX, vv. 1–8. The suggestion was long since made by Pineda,\* that a peculiar race of men is here described, distinguished by their mode of life (habitations and food), and by their barbarous, scarcely articulate speech. The *Horites* were suggested by J. D. Michaelis, a neighboring people of Mt. Seir, dwelling (as the name indicates) in caves. That they were the *Aborigines* of the country, was first intimated by Ewald, and was more fully shown by Hirzel. The former says of them (2<sup>te</sup> Aufl. S. 273): "The men of whom Job here complains, were the original inhabitants of those countries, who

had long before been subjugated by the race to which Job's family belonged, and reduced at length to such degradation, that those who would not be enslaved fled to the wilds and natural coverts of the land, where they led a most miserable life; and who, whenever they ventured near in quest of relief, were driven forth from society with abhorrence, as weak and despicable beings. Such a relation seems to have existed between the Scrites and Idumæans, Gen. ch. 36; here, however, is the clearest expression of it found in the Old Testament." To which Heiligstedt adds: tales aborigines regionum, in quibus Jobus vixisse dicitur, Horitæ esse videntur. Nam Horitæ antiquissimo tempore montana Seir rupium cavernis abundantia habitabant (Gen. 14 : 6), postea ab Edomitibus pulsî (Deut. 2 : 12, 22), sed non prorsus exterminati sunt (Gen. 36 : 20 sqq.).

That the same race is also meant in ch. 24 : 4–8, is assumed by Ewald, Hirzel, and others; but with less probability. The coincidences are not sufficient to establish an identity; and the connection there does not favor such a limitation.

V. 3. *The darkness &c.*; so Gesenius and others. Others, as in the margin; e. g. Hirzel: eig. *das Gestern der Oede und Verödung*, d. i. eine seit Langem schon von Niemandem mehr bewohnte, längst öde gewordene Gegend.—*Vastitas et vastatio*, i. e. maxima vastitas (Heiligstedt).

V. 4. קֵלִי שֵׁיִם; Gesenius, Thes. III, p. 1329: *carpunt saluginem ad frutices* (II, p. 1027, fruticibus inferior est, et sub iis crescit). On the contrary, Böttcher, Proben, S. 285: *auf*

\* Comment. in Jobum (1612), cap. XXX, v. 8. Jam res ipsa postulat, ut investigemus an describat nunc Job peculiari aliquo genis hominum? Nam ita esse, peculiare ipsæ notæ vibi, habitationis, sermonis quoque barbari, instar rugitus, aut rufinus sylvestrium asinorum, et quæ ab initio capitis hucusque Job dixit probare videntur.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 To dwell in the cliffs of the valleys, <i>in</i> caves of the earth, and <i>in</i> the rocks.	בְּסִדְרֵי וְהַלִּים לְשֹׁכֵן הָאֶרֶץ עֲמָר וְקַמִּים:	6 to dwell in gloomy gorges, 6 in holes of the earth and rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.	בֵּין-שִׁיחִים וְנִחְקוּ תַּחַת הַנָּוֶל וְסָפְחוּ:	7 'They bray among the bushes; 7 stretch themselves beneath the brambles.
8 <i>They were</i> children of fools, yea, children of base men: they were viler than the earth.	בְּנֵי גִבּוֹל וְסִדְרֵי בְּלִי-שָׁם לְבָאֵי מִדְּהָאָרֶץ:	8 Sons of the foolish, yea sons 8 of infamy! they are beaten out of the land.
9 And now am I their song, yea, I am their byword.	וְעַתָּה וְנִינְתָם הֵיחָיִי וְאֲחֵרִי לָתֵם לְמִשְׁחָה:	9 And now, I am become 9 their song; yea, I am become a bye-word for them.
10 They abhor me, they flee far from me, and spare not to spit in my face.	הַעֲבוּרִי הִחֲקוּ מֵעִי וְשָׂקְנִי לֹא-יִחָשְׁבוּ רָם:	10 They abhor me; they stand 10 aloof from me; they forbear not to spit before my face.
11 Because he hath loosed my eord, and afflicted me, they have also let loose the bridle before me.	כִּי-יָרַחַתּוּ פִּתְחֵי וְנִשְׁבְּרוּ אֶלְכֵן מִשְׁנֵי טַלְחִי:	11 Because He has let loose his 11 rein and humbled me, they also cast off the bridle before me.
12 Upon <i>my</i> right <i>hand</i> rise the youth; they push away my feet, and they raise up against me the ways of their destruction.	עַל-יְמִינִי פָרַחַת וְאֶשְׁבִּי רַגְלִי שִׁפְחוּ וְקָלְפִי אֶלֶי אֲרָחוֹת אֲדִיבִי:	12 On the right hand rises up 12 a brood; my feet they thrust aside; they cast up against me their ways of destruction.
13 They mar my path, they set forward my calamity, they have no helper.	נָהֲסוּ וְנִיבְדְּתִי לְחֻמִּי יִגְדְּלוּ לֹא עֹזֵר לִּי:	13 They break up my path; 13 they aid on my fall; there is no helper against them
	V. 6. בנ"א חורי V. 12. בנ"א בפתח	V. 11. חורי ק' V. 13. לחורי ק'

V. 11. has relaxed my rein (V. R.)

V. 13. among them

Hecken, wo die Blätter der Melde wachsen. But such a use of *יָרַחַתּוּ* is inconsistent with the connection.—*לְחֻמִּים*; Gesenius (Thes. III, p. 1317): *ad calefaciendum*. But the roots of this shrub "yield the best charcoal";\* and it is well objected (by J. D. Michaelis, *in loc.*) that gathering them for fuel is no index of extreme poverty and privation. Winer (Rhwbeh., I, S. 431): die Wurzel ist ungemein bitter, und kann nur bei der grössten Dürftigkeit als Nahrung dienen (Hiob 30 : 4).

V. 6; *לְבָאֵי* is most naturally construed as complement of *יָרַחַתּוּ*. Others, (e. g. Hirzel): wörtl. *es ist zu wohnen*; nämlich *ihnen* . . . d. i. *sie müssen wohnen*, oder auch geradezu s. v. a. *sie wohnen*.

V. 8, *בְּלִי-שָׁם*; Gesenius, Lex.: *non-fama*, i. e. *infamia*, Job 30 : 8.

V. 10, *בְּפָנֵי*; *before my face* gives the same sense (comp. Lex. *בְּפָנֵי*, Note), and is the best expression of it in English.

\* Robinson, Researches in Palestine, vol. I. pg. 299, Note.

Heiligstedt: *neque a facie mea* (conspectu meo, *cohibent spiritum*: *neque in conspectu meo expuere verentur*.

V. 11; *יָרַחַתּוּ* (*Kethibh*) is doubtless the correct reading. *Because he* (God) *has let loose his rein and humbled me*: that is (§ 142, 3, a, Rem.) with unchecked violence has humbled me.

Second member; Gesenius, Lex. (art. *יָרַחַתּוּ*): *frenum coram me abjiciunt*, h. e. *effrenata licentiâ utuntur*.

V. 13, 2d member. Lit. *there is no helper to them*; they are an evil without a helper, i. e. with which is connected no help for the sufferer. The ambiguity, in the form of expression, is corrected by the connection and circumstances. So Ewald: *Niemand hilft vor ihnen*. Das *לִּי* kann sich in diesem Zusammenhange schwerlich auf etwas anderes als auf die Angreifer beziehen. Another, less satisfactory, construction: *illi, quibus nullus est adiutor* . . . i. e. *qui ab omnibus continentur*, et a quorum commercio omnes abstinent; Heiligstedt, Hirzel, Schlottmann (as in Arabic, *a man without a helper* = a man despised by all).—See Note on p. 144.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 They came <i>upon me</i> as a wide breaking in <i>of waters</i> : in the desolation they rolled themselves <i>upon me</i> .	בַּפֶּתַח רָחֵב וַאֲחֵרֵי תַּחַת טֹאֵה הִתְגַּלְּגְלוּ:	14 As at a wide breach, they 14 come in; they roll on beneath the ruin.
15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.	הַחֶפֶז קָלִי בְלָהוּת תַּרְדֵּה אֶרְוַח וְנִדְבָהִי וְעָלַב עֲדָהָה וַשְּׁעָהִי:	15 Terrors are turned against me; 15 they chase away, like the wind, my princely state, and my prosperity has passed like the cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.	וְנִפְּחָה אֲנִי הַשְׁחִיפָה נַפְשִׁי וַאֲחִיזֵנִי וַיִּמְרֹקֵנִי:	16 And now, my soul is pour- 16 ed out within me; the days of trouble have taken hold of me.
17 My bones are pierced in me in the night season: and my sinews take no rest.	לַיְלָה אֶצְעָמִי וְקַר בִּעְצָמִי וְלִקְרָבִי לֹא וַיִּדְדֻקֵּי:	17 By night, my bones are pierc- 17 ed and severed from me, and my gnawers take no rest.
18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.	בְּרַב־כֹּחַ וַהֲחִשֵּׁשׁ לְבִישִׁי כָּסִי כְּקִדְמִי בְּאַחֲרָי:	18 By sore violence, my covering 18 is disfigured; like my inner garment it girds me round.
19 He hath cast me into the mire, and I am become like dust and ashes.	הִקִּינִי לַחֲמֹץ וְאֶחְשָׁשׁל כְּעָפָר וְאֵשֶׁר:	19 He has cast me into the mire, 19 and I am become like the dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me <i>not</i> .	אֶשְׁכַּח אֵלֶיךָ וְלֹא תִשְׁמָעִי קָמָה וְתִהְיֶנִּי כִּי:	20 I cry unto thee, and thou 20 answerest me not; I stand, and thou observest me.
21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.	הִתְקַדַּח לִּי בְכַחַס יָדְךָ הִתְעַבְּדִי:	21 Thou art become cruel to me; 21 with thy strong hand thou liest in wait for me.

V. 18. עֵטֶר הַב' רַחֵב

V. 14. they roll on with a crash

V. 17. My bones are bored out from me

V. 14. תַּחַת טֹאֵה, Gesenius, Lex.: *beneath the ruin*. Others, as in the margin; e. g. Hirzel: *unter Krachen wälzen sie sich heran*; d. i. mit wildem Gelärme, dem Lärm der einbrechenden Festungsmauern ähnlich, stürzen sie über mich her. Der Gebrauch von תַּחַת ist ungewöhnlich; der Dichter mag sich das Krachen denken als *über* den andringenden Feinden schwebend.

V. 15. תַּרְדֵּה, comp. 14 : 19, and § 146, 3. Or the *fem. sing.* may be used impersonally for the Passive. Both are expressed by the same form in English.

V. 17. *By night*, is the true construction. Rosenmüller: *noctu ossa mea perforantur*, quasi acutissimis doloribus. Sept. *νυκτι δὲ* Vulg. *nocte*.—נִקְרָה distributively, with reference to a plur. subject.—בִּיעְצָמִי, constr. præg. as in v. 30.—The idea of an actual *severing* of the bones (Hirzel, and Heiligstedt: in elephantiasi ossa carie inficiuntur, et membra a corpore recedunt), is entirely foreign to the connection. That process goes on no less by day. But it is in the silence and solitude of night, that the *pains* of disease are most acute.

V. 18. See Expl. Notes. So Gesenius (Thes. and Lex. (לְבִישׁ): translate, *vestis dicitur de cute hominis Job 30 : 18*. On the contrary, Hirzel (and Heiligstedt, who translates his note), gives the sense thus: morbo gravissimo . . . corpus meum ita corrugatum et mutatum est, ut etiam vestis mea aliam speciem induerit; nam laxa vestis superior in corpore attenuato tantopere se contraxit, ut in modum vestis interioris corpori arcte inhærere videatur. That is; the loose outer garment becomes tighter and more like the closely fitting inner one, the more the body is contracted by disease. So also Ewald (except that he makes כָּסִי = *as the mouth*, viz. of the body-garment, its opening at the neck): *es umgürtet mich wie's Hemd am Halse*; i. e. the broad outer garment fits as closely to the shrunken *body*, as the shirt-collar to the *neck* (2<sup>te</sup> Aufl. S. 276). This is the best that can be made out, unless (with Gesenius) we take לְבִישׁ metaphorically for the *skin*, the natural covering of the body.

V. 20. The effect of לֹא cannot be repeated, in the 2d member, after a change of subject, and in a clause which is dependent on the action of that subject.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.	הִשָּׂאֵנִי אֶל-רוּחַ תַּרְסִיכִי וְתַמְנֵנִי הַשֹּׁמֶה:	22 Thou dost lift me to the wind, 22 and let me be borne away, and be dissolved in the tem- pest's crash.
23 For I know that thou wilt bring me to death, and to the house appointed for all living.	כִּי יוֹדַעְתִּי מֵתָה הַיָּמִינִי וּבֵית מוֹעֵד לְכָל-חַיִּי:	23 For I know thou wilt bring 23 me to death, and to the house appointed for all the living.
24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.	אָךְ לֹא-בִטֵּי וְשָׁלַח יָדוֹ אֶם-יִפְסְדוּ לָהֶן שׁוֹעִי:	24 Yea, there is no prayer, when 24 He stretches out the hand; nor when He destroys, can they cry for help.
25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?	כֹּה אֵם-לֹא בִכִּיתִי לְחַשְׁת־גּוֹם וְנַפְשִׁי לְאֶבְדָּנוֹ:	כה Verily, I have wept for him 25 whose lot is hard, and my soul has sorrowed for the needy.
	V. 22. חֲשִׁיהָ ק'	

V. 25. Have I not wept

Ib. and my soul sorrowed

V. 22. *In the tempest's crash; Kethibh* with the pointing הַשֹּׁמֶה. Rödiger, Thes. fasc. poster. p. 1376 (and Robinson's ed. of Gesenius' Lex.): "Stuhlmann, Pareau (de immortal. p. 131) et Ewald, proponunt הַשֹּׁמֶה = הַשֹּׁמֶה. Ew. vertit: in Sturmes Krachen, Stiekel: in das Tosen, idque mihi quoque probatur." Gesenius (Lex.), Umbreit, and Winer (with the pointing הַשֹּׁמֶה), *thou terrifiest me*. Others (e. g. Gesenius, Thes. II, p. 638): "Keri הַמְנִינִי הַשֹּׁמֶה *dissolvisti mihi salutem*:" ("LXX, ἀνέλεσάς με ἀπὸ σωτηρίας" propr. *dissolvisti me quoad salutem*;" Rödiger, l. c.).

V. 23. בֵּית מוֹעֵד; lit. *house of appointment* = *appointed house*. Others (Lex. מוֹעֵד, 2, a), *house (or place) of assembly*; Ewald: *Versammlungshaus*.

V. 24. בָּקִי as understood by Gesenius (Thes. and Lex.): *vane nil valent preces, ubi Deus manum extendit . . . neque in exitio ejus* (i. e. ab eo sc. Deo immisso) *iis clamor* sc. quidquam prodest. The לֹא of the first member is implied in the second; and with אֵם (answering to the conditional form of the first member, in some MSS. אֵם), is = *neque*.—בִּפְסִירוֹ in his destruction, namely that of which he is author = *when he destroys*.

For the use of the fem. form לָהֶן, comp. Deut. 5: 24. 2 Sam. 4: 6 (§ 121, Rem. 1). Instead of לָהֶן is read לָהֶם in eleven Codd. of Kennicott, and in twenty-four of De Rossi; who remarks that it is also the reading of the *Hagiographa Neapolitana*, and of *R. Immanuel* in his MS. comment. in Job., and is so read, or explained, by Kimchi ad Rad. עִירָה. It is, therefore, if not the true reading, a very early and approved explanation of it.

Doederlein (*Observationes in Job.*), takes both members *interrogatively*: *sed nonne precari licet . . . si manum emittit (affligit) Deus? Si exitium infert (בִּפְסִירוֹ) nonne gratiam ejus implorare fas est?*—לָהֶן mutare ausum in לָהֶן, præeunte Mei-

*bomio*. . . Neque vana conjectura, sed parallelismo poetico ducti, emendamus. Non enim dubium, quin יִשְׁלַח יָדוֹ et פִּירֵי, et לָהֶן שׁוֹעִי sibi respondeant.

Dathe adopts this version; and gives the following explanation of it, which only proves that it is foreign to this connection: Nunquam, ne in gravissimis quidem afflictionibus, omnem spem abjiciendam esse; Deum, pro misericordia sua, non posse non admittere preces miserorum.

Of the numerous other constructions put upon this difficult verse, the only one deserving of notice is that which regards בָּקִי and בָּקִיר as parallel in sense and form (both with בַּשֵּׁרִיל), and שׁוֹעִי and לָהֶן שׁוֹעִי as parallel in sense, and both members as interrogative. E. g. Ewald, 2<sup>e</sup> Aufl. S. 277: In dem schweren v. 24, entsprechen sich deutlich *Sturz. Trümmer* und *Unter-gang*; בָּקִיר *deshalb* Ru. 1: 13. Der Satz ist allgemein, aber fragend: *nur streckt man nicht bei Sturze, wenn jemand stürzt, aus die Hand? wenn er* (dieser jemand) *in seiner äussersten Gefahr* ist, ist nicht *deswegen* *Geschrei um Hülfe?* Die Kraft der Verneinung bleibt beim zweiten Gliede, § 338, a. He translates:

Nur—streckt man bei'm Sturz die Hand nicht aus?  
wenn in Trümmern—klagt man nicht deswegen?

So, essentially, Hirzel and Heiligstedt: *Tantummodo vero, nonne quis in ruina (si in perniciem ruerit), extendit manum suam opem petens? Si quis in calamitate sua est, nonne propterea est clamor, imploratio? Si quis in calamitatem inciderit, nonne is propterea auxilium cum clamore postulat?* The former gives the connection and meaning thus: "I must, indeed, submit to this thy will; but yet, when one is plunging in ruin, does he not stretch out the hand for rescue, does he not raise his voice for help?" Obviously less pertinent in the connection, and far lower in tone, than the version first given.

V. 25. אֵם לֹא; comp. on 17: 2.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
26 When I looked for good, then evil came <i>unto me</i> : and when I waited for light, there came darkness.	כִּי טוֹב הִוָּתִי וַיָּבֹא רָע וַאֲחֵהֶלָּה לֹאֹר וַיָּבֹא אֶפְלַי:	26 When I looked for good, then 26 evil came; and I waited for light, but there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.	בִּטְנִי רִהָקוּ וְלֹא־דָמְנוּ קִרְיָיִי יִמְרִי־עָלַי:	27 My bowels are made to boil, 27 and have no rest; the days of trouble have over- taken me.
28 I went mourning without the sun: I stood up, and I cried in the congregation.	קָבַר הַלְפָתִי בְלֹא שֶׁמֶשׁ בִּקְרָתִי בַּקְהָל אֲשַׁנֵּן:	28 I go blackened, but not with 28 sun-heat: I stand up in the congregation, I implore help.
29 I am a brother to dragons, and a companion to owls.	אֲנִי הִיוָּתִי לְחַמָּסִים וְרֵעַ לְבָנִים בַּמְּעָה:	29 I am become a brother to 29 Jackals, and a companion to the Ostrich-brood.
30 My skin is black upon me, and my bones are burned with heat.	עוֹרִי שָׁחַר בַּעֲלִי וְעַצְמוֹתַי הִלָּה בְּחֵי־חֶרֶב:	30 My skin blackens and falls 30 from me, and my bones are dried up with heat:
31 My harp also is turned to mourning, and my organ into the voice of them that weep.	נְוָתִי לְאֶפְלַי בִּנְוִי וְנִגְנָבִי לְקוֹל בָּכִים:	31 and my harp is turned to 31 mourning, and my pipe to sounds of the weeping.
CHAP. XXXI.	CHAP. XXXI.	CHAP. XXXI.
I MADE a covenant with mine eyes; why then should I think upon a maid?	בְּרִית בָּרַתִּי לְעֵינַי וְהָאֵה אֶתְבּוֹנֵן עַל־בְּתוּלָה:	28 I MADE a covenant for my 28 eyes; how then should I look upon a maid?
2 For what portion of God is there from above? and what inheritance of the Almighty from on high?	וְהֵאָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלָה שֶׁמַּיִם מִמְּרוֹמָיִם:	2 For what is the portion God 2 assigns from above, and the allotment of the Al- mighty, from on high?
3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?	הֲלֹא־אֵדִי לְעָוֹל וְנָסִי לְפָעֻלֵי אָוֶן:	3 Is not destruction for the 3 wicked, and calamity for the workers of iniquity?
4 Doth not he see my ways, and count all my steps?	הֲלֹא־הוּא יִרְאֶה דְרָכַי וְכָל־צִעְדֵּי וְסֻפּוֹר:	4 He, does he not see my ways, 4 and number all my steps?

V. 26. { For I looked for good, and there came evil;  
{ and I waited for light, but darkness came.

V. 27. Ewald, happily: Siedend ist mein Inneres ohne Ruh.

V. 28. *I go* &c., an emphatic expression of *state* or *condition*. Comp. *I go mourning*, Ps. 42: 10; and Gen. 15: 2.

V. 30, constr. *prægn.*; lit. *my skin blackens from upon me* = *blackens* (and falls) *from me*.

Ch. XXXI. v. 1. See Gesenius, Lex. בָּרַת, 3, a; and Expl. Notes. The construction and meaning are well given by

Ewald (2<sup>te</sup> Aufl. S. 281): *einen Bund hatte ich* (als Herr über meine Sinne) *geschlossen für meine Augen*, dass sie meinem Geiste gehorchen, nicht ihn verleiten und unterjochen sollten. — אֶתְבּוֹנֵן; prop. *to take note of, to observe*, in the sense of the English phrase *to look upon*. Ewald: *wie soll' ich auf eine Jungfrau sehen*

V. 2. *Portion of God* (genitivus auctoris), that which *he* appoints, or assigns.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 If I have walketh with vanity, or if my foot hath hasted to deceit;	אִם-הִלַּכְתִּי כְּבָשׂוֹן וְתַחַשׁ עַל-מִדְּוָהָהּ הָגִלִּי:	ה If I have walked with falsehood, 5 and my foot has hastened towards deceit;
6 Let me be weighed in an even balance, that God may know mine integrity.	וְשָׁקֵלִי בְּמִאָזֶנֶת-צֶדֶק וְיָדַע אֱלֹהִים הַמִּשְׁקָלִי:	6 he will weigh me in scales of 6 justice, yea, God will know my innocence.
7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;	אִם הִטָּה אֲשֶׁרִי מִנִּי בַּהֲרָה וְאַחֲרַי גִּינִי הָלַךְ לְבִי וְכִבְשִׁי תָבַק מֵאֵימִם:	7 If my step has turned aside 7 from the way, and my heart has gone after my eyes, and a stain has cleaved to my hands;
8 <i>Then</i> let me sow, and let another eat; yea, let my offspring be rooted out.	אֲזַרְקָה וְאַחֲרַי יֹאכְלֵנִי וְשִׁטְשִׁנִּי:	8 Let me sow, and another eat, 8 and let my products be rooted up!
9 If mine heart have been deceived by a woman, or <i>if</i> I have laid wait at my neighbour's door;	אִם-נִפְתָּה לִבִּי עַל-אִשָּׁה וְעַל-פֶּתַח רֵעִי אֶרְבָּחִי:	9 If my heart has been enticed 9 towards a woman, and I have lain in wait at my neighbor's door;
10 <i>Then</i> let my wife grind unto another, and let others bow down upon her.	הִטְקֵן לְאַחֲרַי אִשְׁתִּי וְלִנְשִׁיתִי הִרְדִּינֵן אֲחֵרִין:	10 let my wife grind for another, 10 and let others lie with her.
11 For this <i>is</i> a heinous crime; yea, it <i>is</i> an iniquity to be punished by the judges.	כִּי-חַוָּלָה זֹאת וְהִיא עֲוֹן פְּלִילִים:	11 For that is wickedness; 11 yea, that is a crime for the judges.
12 For it <i>is</i> a fire that consumeth to destruction, and would root out all mine increase.	כִּי אֵשׁ הִיא שֶׁר־אֲבִדוֹן תֹּאכַל וְכָל-הַיִּבְרִיאוֹתִי תִשְׂרֹף:	12 For it is a fire; to destruction 12 will it consume, and root out all my increase.
13 If I did despise the cause of my manservant or of my maid-servant, when they contended with me;	אִם-אֶפְאַס מִשְׁפָּט עַבְדִּי וְאִמָּתִי בְּרִבּוֹם עִמָּדִי:	13 If I spurn my servant's and 13 my handmaid's right, in their controversy with me;
14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?	וְהִנֵּה אֲנִי עֹשֶׂה כִּי-יָקֻם אֵל וְכִי-יָבֹא מִיָּה אֲשִׁיבֵנִי:	14 then what shall I do, when 14 God ariseth? and when he visiteth, what shall I answer him?

V. 11. 'היא ק' Ib. 'והיא ק'

## V. 13. If I refuse.

V. 8. Genevan version, correctly: *yea, let my plants be rooted out.*

V. 9; נִפְתָּה, *Niph.* as passive of *Piel* (§ 51, 2, d).

V. 10, 2d member; Schlottmann: und andere mögen bei ihr liegen. So Tyndale: *and let other lie with her*; Crammer and the Bishops: *and let other men lie with her.* The Genevan was followed in the common version.

V. 11, עֲוֹן; § 116, *Rem. b*; Ewald, § 287, *h* (6<sup>te</sup> Ausg. 1855).\* Hirzel: wahrscheinlicher [ist], dass dieser Puneta-

tion eine Vermischung der beiden hier vorkommenden Lesarten: עֲוֹן פְּלִילִי *eine richterliche* (d. i. vor den Richter gehörende) *Frevelthat*, wie viele MSS. und die ältesten Ausgg. nach Analogie von v. 28 lesen, und עֲוֹן פְּלִילִים *eine Frevelthat der Richter* (genit. passiv.), d. i. eine von den Richtern zu bestrafende Frevelthat, zum Grunde liege. Schlottmann: aus עֲוֹן ist nach den bekannten analogen Fällen עֲוֹן zu ergänzen; die seltene Construction ist hier wohl absichtlich deshalb gewählt, um das Missverständniß, als sei eine Schuld der Richter selbst gemeint, zu vermeiden.

V. 12. *All my increase*; עַ, Ewald, § 217, *f*, 1, *a*: *es soll verwüsten . . . in meinem ganzen Einkommen*; d. i. ganz durch dasselbe, seinen ganzen Umfang hindurch, entlang.

\* The references to Ewald's Grammar, in the remainder of this volume, are to the *Sechste Ausgabe*, 1855.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Did not he that made me in the womb make him? and did not one fashion us in the womb?	הֲלֹא בִרְחֹם עָשָׂה יְהוָה וְיִבְרָאָה בְרָחֶם אֶחָד׃	15 Did not he, who made me in the womb, make him? and has not One formed us in the womb?
16 If I have withheld the poor from <i>their</i> desire, or have caused the eyes of the widow to fail;	אִם־אֶצְנֶנֶת בְּחַשְׁתָּן בָּלִים וְעֵינֵי אַלְתָּנָה אֲבַלֶּה׃	16 If I keep back the weak from their desire, and make the eyes of the widow consume away;
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;	וְאֶבֶל סֵתִי לִבְדִּי וְלֹא־אֶבֶל רְחֹם מִנְּחָה׃	17 and eat my morsel alone, and the orphan hath not eaten of it;
18 (For from my youth he was brought up with me, as <i>with</i> a father, and I have guided her from my mother's womb;)	כִּי מִיָּמֵי־יָעַרְיָ נִחַם וְיָדָדָן אִמִּי אֶחָדֶּה׃	18 (for from my youth, he grew up to me as to a father, and I have been her guide, from my mother's womb):
19 If I have seen any perish for want of clothing, or any poor without covering;	אִם־אֶרְאֶה אִוֵּם מִדֶּלִּי לְבוּשׁ וְאֶרְן פֶּסֶת לְאֶבְרָחָן׃	19 If I see one perishing for want of clothes, and that the needy hath no covering;
20 If his loins have not blessed me, and <i>if</i> he were <i>not</i> warmed with the fleece of my sheep;	אִם־לֹא בִרְחֹם בְּרִחְמֵי הַלֵּל וְיִגְן מִבְּשָׂתִי הַחֲמֹם׃	20 if his loins have not blessed me, and he has not been warmed from the fleece of my lambs:
21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:	אִם־הִנֵּחֵיפְתִּי לְיָדָיו וְרָאִי כִּי־אֶרְאֶה מִשְׁעָרִי׃	21 If I have shaken my hand at the orphan, because I saw my helper in the gate:
22 <i>Then</i> let mine arm fall from my shoulder blade, and mine arm be broken from the bone.	כִּהְיִי מִשְׁכַּתָּה הַבֹּל וְאַזְוִלִּי מִקַּנְהָ הַשֵּׁבֶר׃	22 let my shoulder fall from its shoulder-blade, and my fore-arm be broken from its bone!
23 For destruction <i>from</i> God <i>was</i> a terror to me, and by reason of his highness I could not endure.	כִּי־יִשְׁחַר אֵלַי אֵיךְ אֵל וְיִשְׁאֲזֵנִי לֹא אֶיבֹל׃	23 For to me, destruction from God is a terror; and before his majesty I am powerless.
24 If I have made gold my hope, or have said to the fine gold, <i>Thou art</i> my confidence;	אִם־יִשְׁמְחֵנִי זָהָב פֶּסֶלִי וְלִלְבָשִׁים אֶנְהָרִי מִבְּשָׂתִי׃	24 If I made gold my hope, and said to the fine gold: My trust!

V. 20. חלציו ק' V. 24. בקנין בנ"א ה'.

V. 21. when I saw

V. 18. גְּלַלִּי: § 121, 4; Ewald, § 315, b.

V. 22. מִשְׁכַּתָּה, ה' ט' for the *pronom. suff.* (though without *Mappiq*; Gesenius, Lex., שָׁבַם, 1), as in the Syriac and Vulgate, and as pointed in six of De Rossi's MSS,\* and the printed Masora; comp. Num. 15: 28. For the meaning of the

word, see Gesenius, Lex., 1.—In קָנָה also, the ה' is to be regarded as *pronom. suff.*\*

V. 23. Schlottmann: eigentl. von seiner Hoheit aus vermag ich nichts, werde ich zu einem nichts Vermögenden gemacht.

\* De Rossi, Supplem. ad Var. S. T. Lect., p. 123: ה' cum mappiq, seu suffixo ab humero vel dorso suo cod. mei 31, 277, 308, 380, 680, 737, Biblia Pisaurensia 1517, Vulgatus, Syrus, Arabs, et Chaldaeus in cod. meo 31, et in Bibl. Ven. Rabbin. 1517. Ita referendum nomen ad communem formam שָׁבַם, non ad שָׁבַתָה, quæ alibi non exstat.

\* De Rossi, *ibidem*: Iterum ה' cum mappiq, a canna sua legunt cod. mei 31, 193, 230, 368, 380, 552, 737, Erfurt. 1. et 3, Biblia Brixiensia 1494, Antiqua sine an. et loco, Pisaur. 1517, Veneta 1706, Pisana 1781, Vulgatus, Syrus, Arabs, Chaldaeus in cod. meo 31, et in Bibliis Ven. Rabbin. 1517, et 1525.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 If I rejoiced because my wealth <i>was</i> great, and because mine hand had gotten much;	אֲבִי-אֲשֶׁמָּח בִּיְרֵב חֵילִי וּבְיָדִי לְבָדִיר בְּצִיָּאָה רָבָה:	25 If I rejoiced, because my 25 wealth was great, and because my hand hath gotten much:
26 If I beheld the sun when it shined, or the moon walking in brightness;	אֲבִי-אֲרִאָה אֹרֶךְ כִּי יִהְיֶה וְיָרֶם רָקַרְר הַקֶּלֶה:	26 If I saw the sun, how it shined, 26 and the moon walking in majesty;
27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:	וּבְסִפְתִּי בְּסִפְתִּי לִבִּי וּבִשְׁפִי רַגְלִי לִפְתִּי:	27 and my heart in secret was 27 beguiled, and my hand my mouth hath kissed:
28 This also <i>were</i> an iniquity <i>to be punished by</i> the judge: for I should have denied the God <i>that is</i> above.	בְּיָדֵי עֲוֹן פִּלְגִּי כִּי-בִקְשָׁתִי לֵאמֹר כִּי-אֵל:	28 this too were a crime to be 28 judged; for I should have been false to God on high.
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:	אֲבִי-אֲשֶׁמָּח בְּקִיר מִשְׁנָאִי וְהִתְעַלֵּיתִי כִּי-צָרָא רָעָה:	29 If I rejoiced in my enemy's 29 calamity, and triumphed when evil be- fell him;
30 (Neither have I suffered my mouth to sin by wishing a curse to his soul.)	וְלֹא-נִתְתִּי לְחַטָּא חֲסִידִי לְשָׂאֵל בְּאָלָה נַפְשׁוֹ:	30 (yea, I suffered not my mouth 30 to sin, to ask, with cursing, for his life):
31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.	אֲבִי-לֹא אָמְרוּ מִתֵּי אֹהֶלִי כִּי-יִמְלֵךְ לִפְשִׁי לֹא נִשְׂבָּעִי:	31 If the men of my tent have 31 not said, where is one, that with his meat has not been filled!
32 The stranger did not lodge in the street: <i>but</i> I opened my doors to the traveller.	בְּחַיִּץ לֹא-רָלֵן בֵּר דְּלָתִי לְאֶחָה אֶפְתַּח:	32 (the stranger passed not the 32 night without; my doors I opened to the traveler):
	V. 26. בִּנְ"א הוֹלֵךְ V. 29. בִּנְ"א וְהִתְעַלֵּיתִי	

V. 26. אֲשֶׁמָּח, *Imperf.*, here of repeated or customary action, § 127, 4, b.—אֹרֶךְ, *the light ear' εἰς ὅσον*, for the Sun. As this metonymy is not common in English, the true sense would not be suggested by the word *light*.

Second member; רָקַרְר, Gesenius' Lex. 4, *extr.* Hirzel: רָקַרְר, adverbial, zur näheren Bestimmung des Verb. dienend; Schlottmann: wörtl. in Pracht und Herrlichkeit.

V. 27. *And my hand my mouth hath kissed*; i. e. has gently touched my mouth, in order to wave the homage of the lips towards the object of adoration. To have said: *my mouth hath kissed* (i. e. done homage to) *my hand*, would have been absurd. The English phrase: *to kiss the hand to one*, is not the Heb. form of conception. The verb נָשַׁק, in the sense to touch lightly (as in English to kiss), occurs in Ezek. 3 : 13 (*the wings, that kissed each other*).

V. 28. Hirzel: denn . . . ein Lügner war ich an dem Gott der Höhe, eig. ich log ihm etwas vor, log ihn an (diess bedeutet לִפְשִׁי, vgl. 1 Kön. 18 : 18, verschieden von פִּתְשִׁי, einen verläugnen, 8 : 18, Is. 59 : 13), indem ich öffentlich

mich als seinen Verehrer ausgab, insgeheim aber andern Göttern meine Huldigung brachte.

V. 31. כִּי יִהְיֶה, see note on 14 : 4. Lit. *who can give* (furnish, i. e. show) *one*, = where is one.

By some, the *Optative* use of the phrase is understood here; but in the same sense, as well explained by Heiligstedt: *ulinam sit, qui carne (epulis) ejus non sit satiat, i. e. ubi est, qui epulis ejus non satiat sit? i. e. nemo facile invenietur, qui non satiat a foribus ejus prohibitus sit*. E. g. Ewald: wär' einer doch von seinem Fleisch nicht satt. So Hirzel: O käme doch einer, der noch nie sich gesättigt hätte an unseres Herrn Tische, damit wir auch ihn sättigen könnten!

On the contrary, it is well said by Olshausen (Hirzel's Hiob, 2<sup>te</sup> Aufl., S. 194): die Idee des Wunsches scheint in Stellen, wie diese hier und 14 : 4, etwas weniger hervorzutreten, als sonst bei der Formel כִּי יִהְיֶה der Fall ist. Man dürfte wohl übersetzen: *wo wäre jemand zu finden, der nicht von seinem Fleische gesättigt worden wäre?*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:	אֲכַפְּרֵהוּ כְאָדָם פִּשְׁעִי לִטְחוֹן בִּחְבִּי גִוְרִי:	33 If I have covered like Adam 33 my transgression, to hide my iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?	כִּי אֶפְחָדִין וְהַרְוֵן רָבָה וּבְיִזְעֵי־פָחַת וְהִתְנִי לְאִמָּם לֹא־אָצָא פֶּתַח:	34 then let me dread the great 34 assembly, and let the contempt of the tribes confound me; and let me hold my peace, nor go forth at the door!
35 Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.	כִּי יִשְׁמָע לִי שִׁמְעַת לִי יְהוָה שִׁמְעֵי בִּשְׁמִי וּכְסֵי כְתָב אִישׁ רִיבִי:	35 O that I had one who would 35 hear me! behold my sign; let the Al- mighty answer me, and my adversary write a charge.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.	אֲבִילָא עַל־שִׁמְרִי אֲשָׁאֲנִי אֲשָׁאֲנִי עֲטָרוֹת לִי:	36 Verily, on my shoulder would 36 I bear it; I would bind it on, as a crown for me!
37 I would declare unto him the number of my steps; as a prince would I go near unto him.	בְּסֵפֶר אֲסַבֵּר אֲדִירָתִי כִּנְיִ לְנִיר אֲקָרְבֵנִי:	37 All my steps would I show 37 him, as to a prince would I go near him.

V. 33. like men

V. 35.

O that I had one who would hear me,  
(behold my sign; let the Almighty answer me)  
and the charge my adversary has written.

V. 37. as a prince

V. 33, כְּאָדָם; *ut homo = ut homines* (after the manner of men), as understood by Aben Ezra, and many modern interpreters. But there is little force in this. On the contrary, there is pertinency and point in the reference to a striking and well known example of this offense, as a notable illustration of its guilt.

V. 34; כִּי with the *apodosis* (Gesenius, Lex. 5). Schultens pointed out the true relation of this verse, as the *apodosis* to the foregoing conditional clauses,—כִּי answering to the *conditional* אִם in the preceding verses. The objection, that אֲשָׁאֲנִי and וְהִתְנִי must then be taken *jussively* (Schlottmann), is nugatory; see § 128, 2, *Rem.* Schultens; *sane conterrear* &c.

V. 35. Hirzel: הִנֵּן כְּתָבִי, *hier meine Unterschrift!* nämlich zu allen den ausgesprochenen Bethuerungen; d. h. ich stehe zu allem Gesagten!

Third member. This clause is most naturally connected with the preceding one, by the *Vav consec.* (separated from the verb by an intervening word, § 126, 6, c). So the connection is given by Dathe (and Rosenmüller), though י is improperly expressed by *aut*:

En imaginem meam! Omnipotens mihi respondeat,  
Aut libellum scribat adversarius meus.

The former adds in a note: אִישׁ רִיבִי sine dubie Deus h. l.,

quem ut *adversarium* suum in jus vocat, et ab eo audire cupit, cujus ipsum possit accusare. Audacius quidem hoc dictum est; sed supra jam Cap. 9: 13, 23, [? 13: 15, 22] similia loca adfuerunt. Rosenmüller: Adversario autem suo intelligit Deum.

A less simple construction makes the intervening member parenthetic, and connects this clause with כִּי יִשְׁמָע לִי. So Ewald:

O hätt' ich einen der mir hörte zu!  
da ist mein Kreuz: erwidre mir der Mächt'ge!  
und dass ich hätte meines Gegners Schrift.

So also Hirzel and Heiligstedt: *Et* (utinam haberem) *librum* (libellum accusatorium) quem *scripsit vir litis meæ* (adversarius meus); se. ut scirem ea quæ Deus mihi crimini dat. . . . Verba כְּסֵפֶר—רִיבִי cum כִּי יִשְׁמָע לִי conjungenda sunt. כְּסֵפֶר est accusativus pendens ex כִּי יִשְׁמָע לִי, et פֶּתַח est enuntiatio relativa. Secundum versus membrum est enuntiatio interjecta.

V. 36, אֲבִילָא; the literal form of this asseveration (note to ch. I: 11), would not have a happy effect here.

V. 37. *As to a prince* (i. e. as I would to an earthly prince), is undoubtedly the true construction. *As a prince would I come near him*,—though a possible construction of the words, is not the most natural one. Ewald: Ich würde



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
38 If my land cry against me, or that the furrows likewise thereof complain;	אֶבְרָא אֶלֶי אֲדָמָתִי הַזֹּמֶק וְיִנְחֹר הַלְגֵּימָהּ וּבְדִמְיוֹ:	38 If my land cries out against me, and all its furrows weep;
39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:	אֶבְרָאָהָּ אֶבְלִי בְלִי־מָכָר וְנָשָׂא בְעֲלֵמֶיהָ הַחַתָּמִי:	39 if I have eaten its fruits with- out pay, and made its tenants sigh out their breath:
40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.	תִּתֵּן תִּלְתָּהּ וְרָצָא הָחִית וְתַחֲתִי־שִׁלְתָּהּ בְּאֵשָׁה שָׂמִי דִבְרִי אֲחֻב:	40 let thorns come forth, in place of wheat, and weeds, in place of barley. The words of Job are ended.
CHAP. XXXII.	CHAP. XXXII.	CHAP. XXXII.
So these three men ceased to answer Job, because he <i>was</i> righteous in his own eyes.	אֶבְרָאָהָּ וְשָׁרְיָהוּ שְׁלֹשֶׁת הַחֲקֹשִׁים הָאֵלֶּה בְּעֵינֵיהֶם אֶבְרָאָהוּ כִּי הָיָא צַדִּיק בְּעֵינָיו:	So these three men ceased 1 from answering Job, because he was righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kin- dled, because he justified him- self rather than God.	וַיִּחַר אֵלָיו אֱלִיהוּ בֶן־בַּרְכֵּאל הַבּוּזִי מִשְׁשֹׁפֶתֶת לָהֶם בְּאִיבוֹ הָרָחָ אֲפֹ עַל־צַדִּיקוֹ וְנָשָׂא מֵאֲלֵהֶם:	2 Then was kindled the anger 2 of Elihu son of Barachel the Buzite, of the family of Ram. Against Job was his anger kindled, because he accounted himself more just than God:
3 Also against his three friends was his wrath kindled, because they had found no answer, and <i>yet</i> had condemned Job.	וּבְשִׁלְשֶׁת רֵעֵיוֹ הָרָחָ אֲפֹ עַל אֲשֶׁר לֹא־ מָצְאוּ מַגִּנָּה וְיָרְשִׁינוּ אֶת־אֲחֻב:	3 and against his three friends 3 was his anger kindled; be- cause they had found no an- swer, and yet had condemned
4 Now Elihu had waited till Job had spoken, because they <i>were</i> elder than he.	וְאֵלִיהוּ הָרָחָ אֶת־אֲחֻב בְּדַבְּרֵם כִּי זָקְנִים־ הָיָה מִנֵּהוּ לְדָרְבָּר:	4 Job. But Elihu had delayed 4 answering Job, because they were older than he. And 5
5 When Elihu saw that <i>there</i> <i>was</i> no answer in the mouth of <i>these</i> three men, then his wrath was kindled.	וַיַּרְא אֱלִיהוּא כִּי אֵין מַגִּנָּה בְּפִי שְׁלֹשֶׁת הַחֲקֹשִׁים וַיִּחַר אֵלָיו:	5 Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.

wie ein Fürst ihm fröhlich nahen! . . . mit stolzem Schritte  
wie ein Fürst ihm nahn, nicht wie ein gebeugter Unglück-  
licher! וְיָרָא וְיָבֵא *langsam nahe kommen*, hier vom festen,  
nicht schwankenden Schritte.

V. 38; וְיָרָא (Gesenius, Lex. 2, f). as in 3 : 18 and 24 : 4.—  
*All its furrows weep!* A common and beautiful figure in  
Hebrew. (See Expl. Notes.) The verse is happily expressed  
by Ewald:

Wenn über mich mein Acker schreit,  
und sämmtlich seine Furchen weinen.

So all the recent translations; e. g. Heiligstedt: *et una sulci  
ejus flet*; Schlottmann: und all seine Furchen weinen.

V. 39; בְּעֲלֵמֶיהָ means, of course, the occupants (not the  
*owners*) of the soil; compare אֲדָמָתִי in v. 38.

Ch. XXXII.\* v. 2. *More just than God*; as explained in  
the Note on ch. 4 : 17.

V. 4. *Delayed answering Job*, is the import of הָרָחָ אֶת־  
אֲחֻב (lit. *awaited Job with words*, i. e. was ready with  
an answer to him, and waited for the proper time to speak),  
and is as near the form of the Hebrew as English idiom will  
allow. *Had waited till Job had spoken* (common version) is  
not the proper import of the phrase; nor does the reason  
subjoined (*because they were older than he*), account for his  
waiting till Job had spoken, though it is a good reason why  
he should wait for them. Ewald: Elihu aber hatte schon auf  
Ijob mit Worten gewartet.

\* The question of the genuineness of chs. 32-37, as it is  
closely connected with the consideration of the design and  
plan of the book, belongs properly to the Introduction.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 And Elihu the son of Barachel the Buzite answered and said, <i>I am</i> young, and ye <i>are</i> very old; wherefore I was afraid, and durst not shew you mine opinion.	6 וַיַּעֲנֶה אֱלִיהוּ בֶן-בְּרַחֵל הַבִּזְיָה וַיֹּאמֶר אָנֹכִי אֶחָד וְאַתֶּם רַב־יָמִים וְאֵתֵם יָרְאִים עַל-כֵּן יָחִלְתִּי וְאֵילֵא בְּפִי אֲתֵכֶם:	6 Then answered Elihu, son of Barachel the Buzite, and said: Young am I in years, and ye are men of age: therefore I was afraid, and feared to show you my opinion.
7 I said, Days should speak, and multitude of years should teach wisdom.	7 אָמַרְתִּי יָמִים יְדַבְּרוּ וְרַב שָׁנִים יִלְמְדוּ הַחִכָּה:	7 I said: Days should speak, and the multitude of years teach wisdom.
8 But <i>there is</i> a spirit in man: and the inspiration of the Almighty giveth them understanding.	8 אֲמֵן רוּחַ-אֱלֹהִים בְּאָדָם וְנִשְׁפָּח לִבִּי הַחִכָּה:	8 But a spirit there is in man; and the breath of the Almighty gives them understanding.
9 Great men are not <i>always</i> wise: neither do the aged understand judgment.	9 גְּדוֹלִים לֹא-רַבִּים יָדְבָרוּ וְזָקֵנִים רַב־יָמִים כִּשְׂפָה:	9 Not the great are wise, nor do the old understand the right.
10 Therefore I said, Harken to me; I also will shew mine opinion.	10 לֵבִי אֲדַבֵּר וְשִׁפְהַתִּי לִי אֲתֵא וְרַעֲי אֲדַבְרִי:	10 Therefore I said: Harken to me; I will show, I also, my opinion.
11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.	11 הִנֵּה הוֹחֵלְתִּי לְדַבְּרֵכֶם אָזִין עֲרִיבִי וְיִחְרַטְתֶּם עַד-תִּתְקַנְנוּ מִלִּין:	11 Behold, I have waited for your words; have given ear to your reasonings, whilst ye searched out words.
12 Yea, I attended unto you, and behold, <i>there was</i> none of you that convinced Job, <i>or</i> that answered his words:	12 וְשָׁמַעְתֶּם אַחֲרָיִךְ וְהִנֵּה אֵין לְאִתּוֹב מִכֵּתִים כִּנְיָה אֲפַתְרִי מִכָּל:	12 And unto you I gave heed; and lo, Job has none that confutes him, none of you that answers his words.
	V. 6. בִּרְגֵשׁ בִּנְאָה V. 7. יוֹדִיעִי בִּנְאָה V. 11. כְּטִי' בִּלְרֵשׁ	

V. 8. § But the spirit is it, in man,  
even the breath of the Almighty, that gives them understanding.

V. 11. till ye should search out words.

V. 6. *I am young* &c. Genevan: *I am young in years, and ye are ancient*.—Second member, as happily expressed by Tyndale, Coverdale, and Crammer: *And ye be men of age*.

V. 8. הִיא merely repeats the subject, and makes an emphatic connection with the prædicate, being in effect an emphatic copula: *a spirit, it (is) in man* (comp. § 121, 2) = *a spirit there is in man*.

By another construction, הִיא is made the prædicate: *but the spirit (is) that in man*. It is then necessary to construe הִיא as a relative clause: (which) *gives them understanding*. But the former is undoubtedly the true construction, being the simplest, and required by the parallelism.

V. 9. רַב is taken by some with reference to *age* merely, and as synonymous with *old*, as it is understood by them in Gen. 25: 23. But in both passages, it refers rather to the *superiority* founded on age. Hirzel: *die Grossen*, näm. an Jahren. πολυχρονοί LXX. Schlottmann = grandævi, Gen.

25: 23; doch weise das Wort hier wohl zugleich auf die höhere Würde und Macht der Greise hin.

V. 10. Hirzel: die Lesart einiger MSS. und LXX, *Vulg. Syr. שִׁפְהַתִּי*, welche Houbig. und de Rossi um v. 11 ff. willen vorziehen, ist sicher eine Correctur, welche aber den Character des Redners gerade verwischt.

V. 11; כִּי, as in 1: 18, 8: 21.—*Searched out words*: comp. 18: 2. (Margin): *till ye should search out words* (כִּי as in 27: 5), gives the same general sense.—This, the natural construction and meaning of the phrase, gives the appropriate sense required by the connection. Hirzel on the contrary, and Heiligstedt: כִּי-יִלְכֹךְ *verba*, sc. Jobi. *Donec exploraretis verba, sermones* (sc. Jobi); i. e. attente expectabam, donec vos sapienter dictis sermones Jobi accurate examinaretis, et apte ad eos responderetis.

V. 12. *Job has none* &c., the proper construction of אֵין לְאִתּוֹב; for in this common and familiar formula, לְ is natu-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.	פִּנְהָאֲדָרָה בְּחָכְמָהּ הִנֵּנִי אֶל רִדְפָנִי לֹא־אֵישׁ:	13 That ye may not say: We 13 have found out wisdom; that God may thrust him down, not man.
14 Now he hath not directed his words against me: neither will I answer him with your speeches.	וְלֹא־דִבֶּרָה אֵלַי בְּלִפְנֵי וְהָאֲדָרָה לֹא אֲשִׁיבָנָהּ:	14 For he has not directed words 14 against me; nor with your words will I answer him.
15 They were amazed, they answered no more: they left off speaking.	וְהָיוּ לֹא־מִבְּרָרִים הִתְקִיחוּ בִּתְהָם בְּלִפְנֵי:	15 They were confounded; they 15 answered no more: words were taken away from them.
16 When I had waited, (for they spake not, but stood still, and answered no more;)	וְהוֹחֵלְתִּי בִּי־לֹא וְנִבְרָרִי בִּי לִפְנֵי לֹא־מִבְּרָרִים:	16 And I waited, because they 16 spoke not; because they stood still, and answered no more.
17 I said, I will answer also my part, I also will shew mine opinion.	אֶנְשָׁה אֶרְאֶנָּה חֵלְקִי אֲנִי־הִנֵּנִי בִּפְנֵי אֶרְאֶנָּה:	17 I, I also on my part will an- 17 swer; I will show, I also, my opinion.

V. 13. § Say not: We have found out wisdom;  
 { God shall thrust him down, not man.

V. 15. words had departed from them.

rally taken with אָזַן. Comp. Deut. 28: 31, וְאָזַן לְךָ בְּחִשְׁתְּךָ, and 22: 27. The construction and meaning of לְ הוֹחֵלְתִּי found in ch. 16: 21 (Ewald: keiner rechtet gegen Ijob), is not pertinent here.

V. 13. For the meaning, see Expl. Notes. On the contrary, Gesenius (Lex. פָּנָה, 2, a), *velantis est et dehortantis* (ut אָזַל). Job 32: 13 . . . . *ne dicatis*, nolite dicere. But the form would still imply an evil to be shunned, as in Is. 36: 18 (*cavete*) *ne*, which is not apparent here.

There is, moreover, little force in the sentiment thus expressed, viz. say not: We have found wisdom (i. e. we are wiser now than when we thought to convince Job of his wickedness); let God subdue him, for it is not in the power of man.

*We have found wisdom* is explained still less happily by Hirzel, and after him by Heiligstedt, thus: "*Ne dicatis* (uolite dicere): *invenimus sapientiam*, incidimus in sapientiam, quæ nobis superior est; *Deus fuget* (vincat) *eum* (Deus eum vincere potest), *non vir* (sed nullus homo)"; i. e. nolite vos eo excusare, quod Jobum vobis esse sapientiore, omnemque hominem ei cedere oportere, ac Deum solum eum vincere posse dicitis. This is presuming quite too much on the youthfulness of the speaker.

The second member, it has been said, cannot be taken as Elihu's own reflection, weil er ja derjenige ist, welcher mit Hiob es aufnehmen will, und ihn wirklich überwindet (Hirzel). But Elihu claims the victory for God, by whose wisdom he peaks (v. 8), and not for himself.

V. 15; הִתְקִיחוּ, the *impers. 3d plur.* for the *passive* (§ 137 3, note). So Gesenius (Lex. *Hiphil*); Hirzel: die 3. Pers. des Plur. für das unbestimmte Subj.; Heiligstedt: *Abstulerunt ab iis verba*, verba iis ablata sunt, i. e. nihil proferre possunt, prorsus obmutescunt. . . . Tertia pers. plur. impersonaliter posita est. Ewald, on the contrary: gewandert sind von ihnen fort die Reden. Schlottmann: *Das Wort war ihnen entwichen*, wörtl. die Worte waren von ihnen fortgegangen, fortgewandert. הִתְקִיחוּ eigentlich vom Abbrechen der Zelte daher von der Fortwanderung eines Nomadenzuges gebraucht, Gen. 12: 8; so schon Jarchi.

V. 16, second member. The *asyndot* construction, in the second clause, would require in English the repetition of the subject, which injures the expression of the sense, and even makes the clause ambiguous.

Schlottmann: das Imperfect וְנִבְרָרִי ist hier ganz am Ort, da ja das Nichtreden während des Wartens fortanert. Hiernach folgt das einfach erzählende Präteritum.

V. 17. The separation of הֵלַכְתִּי from the verb, and its conjunction with אָנֹכִי, makes the *adverbial accusative* the most natural construction.

Of the tone of this verse, Schultens (*in loc.*) has justly said: Jucunda et decora formula, *Respondebo partem meam*. . . . Modestum, ut et alterum illud, *scire meum*; quod est, *quantum mihi quidem scire et percipere datum*. Frustra sunt, qui hæc ad *arrogantiam* detorquent.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 For I am full of matter, the spirit within me constraineth me.	כִּי מִלֵּלִי מִלֵּלִים הַמְּלִיכִי נִימָה בְּקִרְבִּי:	18 For I am filled with words; 18 the spirit within me constrains me.
19 Behold, my belly is as wine <i>which</i> hath no vent; it is ready to burst like new bottles.	הִנֵּה בִטְנִי דָּבָר לֹא רִפְתָּם כְּאַבְתֵּי הַמְּדֻשִּׁים וְרִפְתָּם:	19 Behold, my breast is as wine 19 that has no vent; like new bottles that are burst- ing.
20 I will speak, that I may be refreshed: I will open my lips and answer.	אֲדַבְּרָה וְנִרְחַמְלִי אֶפְתָּח שִׁפְתֵי וְאֶעֱנֶה:	20 I will speak, and be relieved; 20 I will open my lips, and will answer.
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.	אַל־אֶזְכֹּר אָדָם כְּדֹרֶשֶׁת וְאַל־אֶתֶּן לָאָדָם אֶת־תִּשְׁבָּחָה:	21 Let me not regard the person 21 of man; nor will I give flattery to a man.
22 For I know not to give flattering titles; <i>in so doing</i> my Maker would soon take me away.	כִּי לֹא יָדָעְתִּי מְשָׁחָה מִפְּעֻמֵּי יִשְׁעֵי עֲשִׂי:	22 For I know not how to flatter: 22 speedily would my Maker take me away!
CHAP. XXXIII.	CHAP. XXXIII.	CHAP. XXXIII.
WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.	וְאֵינִי מְשַׁמְחָה אֶת־כָּל־מִלֵּי וְקִלְדִּבְרֵי הַמְּדֻבָּרִים:	8 BUT hear now, O Job, my 1 sayings, and give ear to all my words.
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.	הִנֵּה־נָא פִתַּחְתִּי כִּי הִדְבַּר לְשׁוֹנִי בְּחִפְזִי:	2 Lo now, I have opened my 2 mouth, my tongue has spoken in my palate.
3 My words <i>shall be</i> of the up- rightness of my heart: and my lips shall utter knowledge clearly.	וְיִשְׁרֵלֵלִי אֲדַבְּרִי וְיִרְעֵה שִׁפְתֵי בְרָרָה מִלֵּלִי:	3 My words, they are the inte- 3 grity of my heart, and my lips speak knowledge purely.
4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.	רוּחַ־יְהוָה עָשָׂה־נִי וְנִשְׁמַת שַׁדַּי הִחְיָה־נִי:	4 The Spirit of God made me, 4 and the breath of the Al- mighty gives me life.
5 If thou canst answer me, set <i>thy words</i> in order before me, stand up.	אִם־יִשְׁתָּחֵל מִלִּי־יָדְעִי קִרְבָּה לְפָנַי הִרְבֵּבְכָה:	5 If thou art able, answer me; 5 array thyself against me, take thy stand.

V. 18. כִּי מִלֵּלִי בִלָּא א' V. 20. בְּנִי א' הִנֵּה בְּנִי א'

V. 18, second member. Schlottmann: es drängt mich der Geist in meinem Innern.

V. 19, second member. Gesenius (Lex. אִיב, 1), and Hirzel construe וְרִפְתָּם as a *relative clause*, with a subject referring to אֲבוֹת. Correctly, without doubt; for the comparison is with *new bottles*, which are yet ready to burst notwithstanding their strength and elasticity. Less happily, Ewald, Heiligstedt, Schlottmann: *it is bursting, like new bottles*; by which the point of comparison it at least obscured.

V. 21. The *subjective* and the *absolute* negation are distinguished in the two members. Schlottmann: das אַל ist hier sehr bezeichnend. Es liegt darin nicht nur der Entschluss, sondern auch die sorgfältigste Wachsamkeit, jenen nicht durch äussere Eindrücke vereiteln zu lassen.

V. 22, first member, § 142, 3, c.

Ch. XXXIII. v. 3. The order of the words in Hebrew (which cannot be imitated in English), makes an emphasis which is best expressed by the emphatic repetition of the subject.

Second member, הִנֵּה: not *that which I know* (Gesenius, Lex. בָּרַר, 3); nor *what I think* (*quod sentio*), my *views* or *opinions*. It is implied, as Schlottmann well says, that from the moral rectitude of the heart proceeds a right understanding of the matter in discussion.

V. 5, מִלִּי־יָדְעִי. Gesenius supposes an ellipsis of מִלִּי־יָדְעִי, as in 27:19. But the more appropriate sense here is the one found in ch. 6:4, as it is understood by Ewald, and by Heiligstedt *Strue* (te) *coram me* (præpara te ad causam tuam contra me defendendam), *siste te.*—מִלִּי־יָדְעִי, *against me* (Lex. 2, d).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Behold, I <i>am</i> according to thy wish in God's stead: I also am formed out of the clay.	הוֹרָאֲנִי כַפְדִּי לֵאלֹהִים וְהוֹרָאֲנִי כַפְדִּי גַם-אֲנִי:	6 Lo, I am of God as thou art; 6 I too was taken from the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.	הִנֵּה אִימָתִי לֹא תַבְּחָתָהּ וְאֶמְשֵׁר עָלֶיךָ לֹא-תִרְדָּבָהּ:	7 Lo, the dread of me will not 7 make thee afraid, nor my burden be heavy upon thee.
8 Surely thou hast spoken in mine hearing, and I have heard the voice of <i>thy</i> words, <i>saying</i> ,	אִךְ אָמַרְתָּ בְּאָזְנוֹי וְקוֹל מִלִּינִי אֶשְׁמָע:	8 But thou hast said in my 8 ears, and the sound of the words I heard:
9 I am clean without transgression, I <i>am</i> innocent; neither <i>is there</i> iniquity in me.	וְהָ אֲנִי קָלִי-תָשִׁיט תָּה אִנֹּכִי וְלֹא עָוֹן לִי:	9 I am pure, without trans- 9 gression; I am clean, and have no guilt.
10 Behold, he findeth occasions against me, he counteth me for his enemy.	הֵן הִמְצָאֹת עָלַי רִיבָא וְהִשְׁבִּינִי לְאֹיֵב לִי:	10 Lo, he devises quarrels against 10 me, he regards me as his enemy.
11 He putteth my feet in the stocks, he marketh all my paths.	וְשָׂם בְּפִי רִגְלִי וְשָׁמַר כָּל-אַחֲרָיו:	11 He puts my feet in the 11 stocks; he watches all my paths.
12 Behold, <i>in</i> this thou art not just: I will answer thee, that God is greater than man.	הִנֵּה-זֹאת לֹא-צִדִּיקָתָהּ אֲנִי כִּי-יִרְבֶּה אֱלֹהִים מֵאָדָם:	12 Lo, in this thou art not just; 12 I will answer thee: for God is greater than man.
13 Why dost thou strive against him? for he giveth not account of any of his matters.	מַדּוּשׁ אֲלֵי רִיבֶךָ כִּי כִלְיָדְכֵרִי לֹא תַשָּׁה:	13 Wherefore dost thou contend 13 with him? for of none of his affairs will he give account.
14 For God speaketh once, yea twice, yet <i>man</i> perceiveth it not.	כִּי-יִבְרַחַתָּה וְיִבְרַחַל וּבְשִׁפְתָּם לֹא יִשְׁמָעָהּ:	14 For once does God speak, 14 yea twice, when one heeds it not:
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;	בְּחֶלֶם. וְהוֹדִין לְלֵילָה בְּנִפְלֵ הַחֲדָהּ שֶׁל-אָדָם בְּהִנּוּמֹת עָלָיו מִשָּׁכֶב:	15 in a dream, a vision of the 15 night, when deep sleep falls on men, in slumbers upon the bed.
16 Then he openeth the ears of men, and sealeth their instruction,	אָז יִפְתָּח אָזְנוֹ אֲדָם וְיִסְתֶּם בְּהִלָּתָם:	16 Then opens he the ear of 16 men, and seals up their instruction:
17 That he may withdraw man from <i>his</i> purpose, and hide pride from man.	לְהַסִּיר אֹתָם מִדַּעַתָּה וְלִתֵּן מִסְכֵּר וְתִבְחָה:	17 that man may put away a deed, 17 and he may cover pride from man;

V. 9. וְזִכְרָא Ib. מַלְע בְּאִהֲנָה

V. 13. for of none of his words; *Others*: for none of his words will He answer

V. 10. הִמְצָאֹת *quarrels* or *feuds*, by metonymy, for grounds of quarrel; referring to such passages as 10: 6, and 14: 16. Ewald: da findet er doch Feinden wider mich.

V. 13. Lit. *for as to none* (§ 152, 2d ¶) *of his affairs* (or *words*), *will he make answer* (to one who arraigns him); i. e. will give account of them (Gesenius, Lex. תָּשָׁה, 3, d).

V. 16, second member. Heiligstedt: הָהֵם *sigillum imprimere* in aliqua re, *obsignare* eam; hinc *firmiter claudere*, in-

*cludere* aliquid, cf. 37: 7. . . . Tunc hominibus admonitiones ita imprimi, ut hæc pectori eorum infixæ hæreant.

V. 17. There is no necessity for correcting the Heb. text (הִסְרָתָהּ for הִסְרָתָהּ), by the Sept. and Vulg. The change of subject objected to, is one of frequent occurrence, and has here a good effect. Any *deed* is meant, which he may be meditating or may have become accustomed to, and against which he is thus divinely warned.—רִבָּה, § 132, Rem. 2.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 He keepeth back his soul from the pit, and his life from perishing by the sword.	וְהִקָּח נַפְשׁוֹ מִבְּרֵית הַמָּוֶת וְחַיָּתוֹ מִבְּרֵית הַחֶרֶב	18 may keep back his soul from the pit, and his life from perishing by the dart.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:	וְהִקָּח מִכָּל צָרָתוֹ וְהִקָּח מִכָּל צָרָתוֹ	19 And he is chastened with pain upon his bed; and with a strife in his bones continually.
20 So that his life abhorreth bread, and his soul dainty meat.	וְהִקָּח מִכָּל צָרָתוֹ וְהִקָּח מִכָּל צָרָתוֹ	20 And his spirit abhorreth bread, 20 and his soul dainty food.
21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.	וְהִקָּח מִכָּל צָרָתוֹ וְהִקָּח מִכָּל צָרָתוֹ	21 His flesh wastes away from sight; and naked are his bones, that were not seen.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.	וְהִקָּח מִכָּל צָרָתוֹ וְהִקָּח מִכָּל צָרָתוֹ	22 And his soul comes nigh to the pit, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:	וְהִקָּח מִכָּל צָרָתוֹ וְהִקָּח מִכָּל צָרָתוֹ	23 If there be a messenger with him, an interpreter, one out of a thousand, to show unto man his right way:

V. 19. and the strife in his bones is continual

V. 20. his life

V. 23. to show unto man His rectitude.

V. 18. The word *בְּרֵית* is used for the *grave*, with the same effect as *pit* in English (and *Grube* in Germ.). The figure, on which the Heb. usage is founded, should be retained.—*From perishing by the dart.* So Gesenius and others. Ewald, less happily: nicht zu fahren ins Geschoss; Heiligstedt: *ne transeat (incidat) in tela mortis.* *Transire in* is not = *incidere in*.

V. 19, second member, with *וְ* implied from the first (§ 154, 4). So Ewald, Hirzel, Heiligstedt, Schlottmann. Gesenius, as in the margin; which is not favored by the order of the words.

V. 20. *חַיָּה*, *life*, the principle of animal life; by metonymy, in Hebrew, for the *sensuous nature* common to man with other animals (e. g. of *young lions*, as in 38 : 39), to which belong the physical appetites and other sensations, as hunger, thirst, satiety &c., and for which it stands as their representative. But this metonymy is not used in English, and would convey no sense to the reader. The word *spirit* (*רוּחַ*) is used in the same sense in Hebrew (Lex. 2), and expresses the true meaning here. The *suff.* in *רוּחַ* is an emphatic pleonasm. Gesenius, *Lehrgebäude* S. 735: *sic verabscheit es. seine Seele, das Brod.* Others (Ewald, Hirzel &c.) construe the verb as *causative*, and the *suff.* as accus. of the person. The incongruity necessarily involved in this construction, is very clear in Heiligstedt's expression of it: *et fastidire facit cum vis vitalis (fames) ejus panem.*

V. 21, second member; *וְהִקָּח* (*Kethibh*), *Subst.* as *prædicate* instead of the *Adj.* (§ 106, Rem. 2). Heiligstedt: *et nuditas (nuda) fiunt ossa ejus, quæ antea non videbantur.*—The *Qeri* gives a comparatively feeble construction and sense: *wasted are his bones; they are no more seen.* The text is doubtless the true reading. Vulgate: *et ossa, quæ tecta fuerant, nudabantur.*

V. 22, *וְהִקָּח*. Schlottmann: *nun scheint es das Natürlichste, dabei an die letzten tödtenden Schmerzen zu denken die hier personificirt werden. Der Ausdruck ist nicht kühner als der in 30 : 17. Die Rabbinen denken an Todesengel, wozu aber in den Worten kein Anlass gegeben ist. Und selbst wenn man an Engel denken wollte, brauchte man nicht an eine besondere Klasse derselben zu denken, denen gerade die Verhängung des Todes besonders übertragen worden wäre.*—Others explain this term, by reference to 2 Sam. 24 : 16; 1 Chron. 21 : 15; Ps. 78 : 49, 50.

V. 23. *A messenger*, one who brings tidings, or information of any kind, as in 1 : 14; where the idea of *being sent*, or commissioned for the purpose, is merged in the general one of a bearer of tidings &c.—*Interpreter*: so *מַלְאָךְ* is used, absolutely, in Gen. 42 : 23, 2 Chron. 32 : 31.—What is meant by *מַלְאָךְ* and *מַלְאָךְ* is clearly shown by the office ascribed to him in the last clause, viz. *to show to man his right way.*

Gesenius' translation, *an interceding angel*, is not an authorized use of *מַלְאָךְ*. Nor is it pertinent in this connection.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.	וַיִּחַן וַיִּאָמֶר בְּרַחֲמָיו מִמָּוֶת שָׁחַת מִצָּלָתִי קָפָר:	24 then will He have mercy on 24 him, and say : deliver him from going down to the pit ; I have found a ransom.
25 His flesh shall be fresher than a child's: he shall return to the days of his youth:	רַחֲמָיו בְּשָׂרֹו לְשׁוֹב לְיָמָיו עֲלֻמִּיו:	כח His flesh becomes fresher than 25 in childhood ; he shall return to the days of his youth.
26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy; for he will render unto man his righteousness.	וַיִּתְּרָא אֶל־אֱלֹהִים וַיִּרְאֵהוּ וַיִּבְרָא פָנָיו בְּחַרְוֶהָ וַיִּשְׂבַּח לְפָנָיו בְּרִצְוֹ:	26 He shall pray to God; and 26 He will accept him, and cause him to behold His face with joy, and will render back to man his righteousness.
27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;	וַיִּשָּׂא עֵינָיו אֶל־אֲנָשִׁים וַיִּאָמֶר הֲבֵאתִי וְאִשִּׁי הַצְדִּיקָתִי וְלֹא־שָׁוָה לִּי:	27 He will chant it before men, 27 and say : I have sinned, and have per- verted right ; and it was not requited me.
28 He will deliver his soul from going into the pit, and his life shall see the light.	קָדַח וּנְשָׂא מִצָּרָהּ בְּשָׁחַת וְחַיָּתָהּ בְּאִוֶּר הָרָצָה:	28 He has redeemed my soul 28 from going into the pit, and my life, that it may be- hold the light.
29 Lo, all these things worketh God oftentimes with man,	הִנֵּנִי־פֶלֶא אֱלֹהִים וְשִׁעְלָאֵל בְּשִׁעְרֵם שָׁלַשׁ עַם־קָדֹר:	29 Lo, all these things doth 29 God, twice, yea thrice, with man :

V. 28. 'נפשו ק' Ib. וחיותו ק'

#### V. 27. and it availed me not

tion; for it is the evident aim of the speaker to illustrate the case before him, not another and a supposed one.

To the above view Schlottmann objects,\* that it is impossible and contrary to the intent of the writer, that Elihu should claim for himself so responsible an office of mediation, and should assume (as in the next verse) to say, in reference to Job's case, "I have found a ransom." But Elihu does not assume for himself the mediation objected to. Nor does he utter this language as his own; it is ascribed to God, the subject of the verbs in the first and third members of the next verse. Equally groundless is his objection: "for God could not say to a man, 'Deliver him!'" Of course it is not said to man, or to any one; it is merely the expression of the divine will, in the spirited dramatic form of oriental conception.

Third member; *his right way*. So the early English

versions, Tyndale, Cranmer, Bishops: *and to shew him the ryghte waye*. The Genevan substituted: *to declare unto man his righteousness*; the ground of which appears in the Note annexed: "to declare . . . wherein man's righteousness standeth, which is through the justice of Jesus Christ, and faith therein."—In the marginal rendering, *his rectitude*, God is the subject (see Expl. Note).

V. 24, בָּקָר. The investigation of the proper import and use of this word, so important in its connection with the Old and New Testament economy, belongs properly to the consideration of the passages where it occurs in the Pentateuch. The ground idea is *covering over*, and thus hiding from view. Hence its figurative use to denote a *bribe* (1 Sam. 12:3, Amos 5:12), by which a fault or crime, or the right in a controversy, is *covered* from the eye of the judge.

V. 25, מִצָּרָהּ; comp. מִצָּרָה Ps. 4:8, *more than in the time (mehr als in der Zeit; Gesenius, Lehrgeb. S. 748).*

V. 26; וַיִּבְרָא, *Hiph.* rather than *Kal.* Lit. *and let see his face*; the *pronom. accus.* omitted, § 121, Rem. 2.

V. 27, וַיִּשָּׂא; the *object (neut. pron.)* omitted, § 121, Rem. 2.—*It was not requited me.* Gesenius (Lex. שָׁוָה II, 2): *Impers.*

\* He translates as follows:

23. Ist dann für ihn der Engel der Fürsprecher,  
der Eine von den Tausend,  
dass er dem Menschen was recht ist verkünde.  
24. Und erbarmt sich der und spricht:  
"erlöse ihn, dass er nicht in die Grube fahre,  
ich fand eine Süßne!"

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
30 To bring back his soul from the pit, to be enlightened with the light of the living.	לְהָשִׁיב נַפְשׁוֹ מִקִּי-טַחַח לְאִיר בְּאִיר הַחַיִּים:	ל to bring back his soul from 30 the pit, that he may be lightened with the light of life.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.	הִקְשֵׁב אֵיוב שְׁמִיעֲלִי הִתְחַלֵּשׁ וְאַלִּי אֶדְבֹר:	31 Attend, O Job; hearken 31 unto me: keep silence, that I may speak.
32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.	אִם-נִשְׁמָעִי מִלִּי וְאִם כִּי-תַפְתָּה עֲדֹכָהּ:	32 If there are words, answer me; 32 speak, for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.	אִם-יֵאָדָן אֶתָּה שְׁמִיעֲלִי הִתְחַלֵּשׁ וְאֶעֱלֶמְךָ חֲכָמָה:	33 If not, do thou hearken unto 33 me; keep silence, and I will teach thee wisdom.
CHAP. XXXIV.	CHAP. XXXIV.	CHAP. XXXIV.
FURTHERMORE Elihu answered and said,	וַיָּבֶן אֱלִיהוּא וַיֹּאמֶר:	8 AND Elihu answered, and 1 said:
2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.	שְׁמִיעִי הַחֲכָמִים מִלִּי וְיֹדְעִים תִּפְתָּנוּ לִּי:	2 Hear ye wise men my words; 2 and ye knowing ones give ear to me.
3 For the ear trieth words, as the mouth tasteth meat.	כִּי-יִצְטָן מִלִּי הַבֶּהָן וְהָפֶה יִטְעַם לֶאֱכֹל:	3 For the ear trieth words, 3 even as the palate tastes to eat.
4 Let us choose to us judgment: let us know among ourselves what is good.	מִשְׁפָּט וְנִבְחַח-לָנוּ נִדְעָה בֵּינֵינוּ מַה-טוֹב:	4 Let us examine for ourselves 4 the right, let us know among us what is good.
5 For Job hath said, I am righteous: and God hath taken away my judgment.	כִּי-אָמַר אֵיוב צִדִּיקָתִי וְאֵל הִסִּיר מִשְׁפָּטִי:	ה For Job has said: I am righte- 5 ous; and God has taken away my right:
6 Should I lie against my right? my wound is incurable without transgression.	עַל-מִשְׁפָּטִי אֲבֹה אֶקִּישׁ חַוִּי בְלִי-עֲשֵׂי:	6 against my right, shall I speak 6 false? my arrow is fatal, without transgression.
	V. 5. בִּרְחַב בִּאֲרָחָה	

V. 4. Let us choose

V. 6. notwithstanding my right

לְשִׁיבָה, æquatum i. e. satisfactum est mihi, Job. 33: 27.—Rödiger, more fully (Thes. fasc. poster. p. 1375): peccavi quidem et improbus fui, לִי אֵלָא שְׁמִיעָה sed non par factum est mihi, non parem gratiam retulit mihi Deus. Vulg.: et ut eram dignus, non recepi.

V. 32. *If there are words*: as in English, if there is anything to be said.

Ch. XXXIV. v. 1. *Answered*: namely, to the assent given by the silence of Job; see note on ch. 3: 1.

V. 3; וְ of comparison, as in 5: 7 &c.

V. 6. For the sentiment, see ch. 27: 4, 5.—Others understand על as in 10: 7. So Gesenius, Thes. (and Lex.) על, 1, b, δ, non obstante jure meo; Ewald: trotz meines Rechtes

soll ich Lügner seyn. But the above reference, as well as the form of the thought itself, seem to me to favor the version in the text. Hirzel: Bei meinem Rechte soll ich lügen; d. h. entweder, obgleich ich Recht habe, soll ich doch, wenn ich dasselbe behaupte, ein Lügner sein (etwas aussprechend, was mir nach Gottes Urtheil gar nicht zukomme); oder, obgleich ich Recht habe, soll ich lügen, d. h. sagen, ich habe Unrecht, mich schuldig bekennen; על, wie 10: 7, 16: 17. Schlottmann: Wider mein Recht soll ich lügen; d. h. ich soll mich für schuldig erklären, während ich mich unschuldig weiss. Andere erklären, trotz meines Rechtes soll ich ein Lügner sein; was dem Sinn nach auf dasselbe hinauskommt.

Second member. The literal meaning, *arrow*, is appropriate, and is far more forcible than the metonymy, *arrow-wound* (Gesenius, Lex. 2), for which there is no necessity.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 What man <i>is</i> like Job, <i>who</i> drinketh up scorning like water;	מִי־אִכְלֵר כְּסֹאֵב וְשִׁתְּהוּ־לֵבָב כְּמָוֶה;	7 Who is a man like Job, 7 that drinks in scoffing, like water;
8 Which goeth in company with the workers of iniquity, and walketh with wicked men?	וְאִכְרָה לְחֻבְרָה עִם־עֲשֵׂי־רָעָה וְלִלְלָהָ עִם־אֲשֵׁר־רָשָׁעִים;	8 and walks in company with 8 evil-doers, and goes with wicked men?
9 For he hath said, It profiteth a man nothing that he should delight himself with God.	כִּי־אָמַר לֹא יִסְתַּיֵּף בְּהִנָּחֵהוּ עִם־אֱלֹהִים;	9 For he has said: a man is not 9 profited, when he takes delight with God.
10 Therefore hearken unto me, ye men of understanding: far be it from God, <i>that he should do</i> wickedness; and <i>from the Almighty, that he should commit</i> iniquity.	לִבִּי וְאֶזְנוֹי לִבָּב טָמֵאִים לִי חֲלִלָה לֵאלֹהִים מִרָעָה וְשִׁטָּה מִיָּדֵי עֲשֵׂי־רָעָה;	10 Therefore, men of under- 10 standing, hearken to me: far from God be wickedness, and iniquity from the Al- mighty!
11 For the work of a man shall he render unto him, and cause every man to find according to <i>his</i> ways.	כִּי כָפֵל אָדָם וְשִׁלָּה־לָּהּ וּכְפָלָהּ אִישׁ וְנִסְתָּאֶתָּה;	11 For man's work will he re- 11 quite to him, and let each one receive ac- cording to his way.
12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.	אֲהֵאָדָּעִים אֵל לֹא־יִרְשָׁע וְיִשְׁפֹּתִי לֹא־יִפְשֹׁתִי מִדִּינָה;	12 Yea, of a truth, God will not 12 do evil, nor will the Almighty pervert justice.
13 Who hath given him a charge over the earth? or who hath disposed the whole world?	מִי־בָרַךְ עָלָיו אֶרֶץ וּמִי יָסָם תְּהֵלָה בְּכֹלָהּ;	13 Who has committed to him 13 the earth? and who founded the whole habitable world?
14 If he set his heart upon man, <i>if</i> he gather unto himself his spirit and his breath;	אִם־רָשָׁעִים אֱלֵזִי לִבִּי רוּחִי וְנִשְׁמָתִי אֱלֵזִי וְנִאֲסָהּ;	14 Should He set his thoughts 14 upon him, withdraw to himself his spirit and his breath;

## V. 14. upon himself

V. 8, לִלְלָהּ coordinate with לְחֻבְרָה; lit. *and in going* (keeping company, Gesenius, Lex. 1, g) *with*. So Hirzel: לִלְלָהּ von אִכְרָה abhängig, parallel mit לְחֻבְרָה; er wandelt in Gemeinschaft—und im Umgange.

V. 10. הָלִיכָה drückt dem durchgängigen Sprachgebrauche gemäss den Abscheu davor aus, so etwas von Gott auszusprechen oder auch nur zu denken. Der auch von Schultens gebilligten Erklärung Seb. Schmidt's: abominatio est Deo a malo widerstreitet der beständige Gebrauch des הָלִיכָה (Schlottmann).—Ewald, Gram. § 217, 1, 1: unmöglich ists ihm zu thun, Ijob 34: 10.

V. 13. Heiligstedt: *Quis terram ei mandavit* (terram curæ ejus commisit), *et quis posuit* (condidit)\* *orbem terrarum*

\* On the contrary, Hirzel: שָׂם, da שָׂם von der Gründung der Erde sonst nicht vorkommt, wird am passendsten mit עָלָיו im 1st Gl. verbunden, so dass zu übersetzen: *und wer legte auf ihn die ganze Welt*, d. i. übertrug ihm ihre Regie-

lotum? פָּקַד, sq. עַל pers. *curæ alienjuss committere*; cf. 36: 23.

V. 14. רָשָׁעִים אֱלֵזִי לִבִּי; undoubtedly, as the corresponding phrase is used in 7: 17, to make an object of close attention and scrutiny, to observe narrowly; here, for the purpose expressed in Expl. Notes.

By some the pronoun is taken reciprocally, as in the Margin: *should he set his heart upon himself*. Schlottmann: *Wenn er an sich nur dünkte, seinen Hauch und Odem an sich zöge*. Diese schon im Targum sich findende und dann von Grotius aufgenommene Erklärung ist die einzig leichte und in dem Zusammenhange passende. Unter den übrigen Deutungen ist noch die leichteste die, welche sich schon beim Presbyter Philippus findet: wenn er auf den Menschen

rung? Vgl. שָׂם mit d. Accus. der Sache und עַל der Person 2 Mos. 5: 8, 14. But the objection against so natural and obvious an application of the verbal idea in שָׂם, is not valid; especially in a style of poetic composition, which has so many peculiarities of verbal usage as that of Elihu.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 All flesh shall perish together, and man shall turn again unto dust.	הָיָה כָּל־בָּשָׂר יוֹדָה וְאָדָם יָשׁוּב עָפָר וְדוֹשׁ;	כי all flesh would expire together, 15 and man return to dust.
16 If now <i>thou hast</i> understanding, hear this: hearken to the voice of my words.	וְאִם־כִּי־יָדָה שְׁמָע־הָאָזְנוֹת הָאֲזִינוּתָ לְקוֹל מִמֶּנִּי;	16 If now there is understanding, 16 hear thou this; give ear to the voice of my words.
17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?	הֲאֵל שׁוֹנֵא מִיָּשָׁר יִשְׁפָּט וְיִבְרָא וְאִם־צַדִּיק בְּקִרְיָתוֹ יִשְׁפָּט;	17 Can he indeed bear rule, 17 that hateth right? or wilt thou condemn the Just, the Mighty?
18 <i>Is it fit</i> to say to a king, <i>Thou art</i> wicked? <i>and</i> to princes, <i>Ye are</i> ungodly?	הֲאֵלֶּיךָ לֵאמֹר בְּלִמְעָל וְלַפְּנֵי מְלָכִים אֵל־לֹא־יִשְׁפָּט;	18 Shall one say to a king: O 18 Worthless! O Wicked! unto princes;

achte, d. h. es streng mit ihm nehmen wollte, so würde er dessen Geist und Odem an sich ziehen, d. h. ihn sterben lassen. Heiligstedt: Denm non injustum esse etiam inde intelligitur, quod is non suas tantum res curat, ita ut eo ad injuste agendum non impellatur. Non suas tantum res Deum curare id docet, quod omnia, quæ in mundo vivant, ab eo conservantur; sin vero Deus seipsum tantum respiceret, ideoque omnem vitam, quæ in mundo esset, ad se reduceret, mox esset futurum ut omnia animantia perirent.

But the same general thought is expressed by the above more natural construction of the words. In the hypothetical form of v. 14, 1st member, there is implied what is directly asserted in Acts 17: 30, viz. that God is not strict to "mark iniquities" (much less, to punish beyond desert); otherwise, none "could stand" (Ps. 130: 3), and all must perish together. There is no incongruity between vv. 14, 15 (as thus translated and explained), and v. 11. The latter is to be understood, not absolutely, but in a relative sense. Elihu does not assume, that man is faultless in the sight of God.

VV. 17 foll. The ground-thought of the argument in these verses, is happily given by Ewald (2<sup>te</sup> Ausg. S. 331): Es soll also hier bewiesen werden, dass Gott eben als Gott, d. i. nach seinem inneren Wesen nicht ungerecht sein könne; und der weitere Beweis dafür geht eben von jenem zuletzt schon hingeworfenen Grundgedanken aus, um dann allmählig näher auf Job's Sache zurückzukehren. Aus dem Begriffe Gottes als höchsten letzten Herrschers folgt von selbst (vv. 17-20), dass er nicht ungerecht sein kann, weil die Herrschaft nur durch überall und stets gleiches Recht besteht, durch das Gegenheil sich auflöst.

*Bear rule.* Hirzel: "So, in the signification *to rule*, the verb *הָבַשׁ* is understood by almost all the older interpreters, Jewish and Christian; and among the moderns, by Schäfer, Rosenmüller, De Wette, Gesenius (Lex. *הָבַשׁ*), [Ewald]. In support of this, may be adduced: 1) the natural connection between the signification *to govern, to rule*, and the ground-idea of the word, *to bind*; 2) the analogy of the synonymous word *קָשַׁר*, which also has the signification *to rule* in 1 Sam.

9: 17; 3) the LXX, in Is. 3: 7, where they express *הָבַשׁ* by *ἀσφραγίσ*.

"On the contrary, Schulteus, Schnurrer, Eichhorn, Umbreit, Winer, translate: *Will he, who hates right, restrain (bind) wrath!* (*הָבַשׁ = num iram? not num etiam?*) Elihu's proof, that God is not unjust, would then be this, viz.: that he does not punish, even when he might with all justice do it; namely, in the case of such criminal language as that of Job. But aside from the fact, that the connection *הָבַשׁ אֶת* does not elsewhere occur, there is against this view: 1) the position of the words, namely the separation of *הָבַשׁ אֶת הַיָּשָׁר*, which belong together; 2) the parallel passage 40: 8, 9, where as here, two successive questions are introduced, one by *הָבַשׁ* and the other by *וְאִם*; 3) the old VSS., which all take *אֶת* as a conjunction."

V. 18. The objection to the Masoretic pointing (viz. that the construction would require *הָבַשׁ אֶת*), is not valid; the *Inf. constr.* being used as in § 132, *Rem.* 1, 2) and 3). So the Chald. *הָבַשׁ לְמַלְכֵּי*. Schlottmann: *Darf man zum Könige sagen: Bösewicht?* Jarchi: *וכי הגון וראוי לאמר למלך* "ist es wohl ausehend und geziemend zu einem Könige zu sagen". Dabei ist es keineswegs nöthig, die Vocale zu ändern und *הָבַשׁ* zu lesen; vgl. Ps. 40: 6, *אין מךְ אלהך* = non licet comparare tibi.

There is, therefore, no such necessity as has been asserted,\* for a different punctuation; e. g. the purely conjectural *הָבַשׁ אֶת*, or the reading (*הָבַשׁ אֶת*) of the Sept. *ἀσφρίσ ὁ λέγων*

\* J. D. Michaelis (*in loc.*): *Den, der zum Könige sagt. Der . . . sagt: Ich bin in diesem Worte von den Puncten abgegangen, die in der That gar keinen Sinn geben.* Ewald: v. 18, zu lesen *הָבַשׁ אֶת*. Hirzel: Die gew. Lesart, wornach zu übersetzen: *darf man sprechen, . . . müsste wenigstens* *הָבַשׁ אֶת* punctirt werden anstatt *הָבַשׁ אֶת*, da nur der *Inf. abs.* so gesetzt sein kann; vgl. zu 40: 2. Olshausen, on the contrary (*ibidem*): Die Texteslesart soll wahrscheinlich im Anschlusse an v. 18, als vorwurfsvolle Frage verstanden werden; *einem Könige sagen: Nichtswürdiger?* (darf man sich das herausnehmen?) In diesem Sinne ist der sog. *Inf. constr.* durchaus nicht an unreechten Orte.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 <i>How much less to him that</i> accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all <i>are</i> the work of his hands.	אֲשֶׁר לֹא-יִשָּׂא וּפְנֵי שָׂרִים וְלֹא נִבְרָשׁוּׁם לְפָנֵי-רָגֵל כִּי-בְרִשָּׁתָהּ יִבְנוּ כָל־הֵם׃	19 to him who regards not the 19 persons of princes, nor knows the rich more than the poor? for they are all the work of his hands.
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.	בְּרֵגַע וְיָמָתָה וְהַצֹּהֹת לָלֵךְ וְהַגִּשְׁתִּי אֲנִי וְהַגְבִּירִי וְהַיָּסִידִי אֲבִירִי לֹא בְּיָד׃	= In a moment they die; 20 at midnight, the people are smitten and pass away, and the mighty is removed without hand.
21 For his eyes <i>are</i> upon the ways of man, and he seeth all his goings.	כִּי-צִיָּנוּ עַל-כָּל-דְּרֹמֹתָיו וְכָל-צִדְקָתוֹ יִרְאֶה׃	21 For his eyes are on each one's 21 ways, and he sees all his steps.
22 <i>There is</i> no darkness, nor shadow of death, where the workers of iniquity may hide themselves.	אֵינֶה-חֹשֶׁךְ וְאֵין צֶלֶמֶת לְהַכְתִּיר שָׁם פְּשָׁעֵי אָדָם׃	22 There is no darkness, and no 22 death-shade, where the workers of iniquity can hide themselves.
23 For he will not lay upon man more <i>than right</i> ; that he should enter into judgment with God.	כִּי לֹא עַל-אִישׁ יִשֶּׁם קֹדֶר לְהִלָּךְ אֶל-אֵל בְּמִשְׁפָּט׃	23 For not again does He set his 23 thoughts upon one, that he may go to God in judgment;

V. 20. the people quake; *or*, the people reel

*paucet*, Vulg. *qui dicit regi*, and a single MS. (prima manu) of De Rossi. To the latter, Schultens has well objected: at prædurum, etiamsi de mutata lectione, vel de אביר quod in באביר a Piscat. intortum, sileatur, ut Deus inducatur Reges et Principes tali convicio feriens; quum contrarium potius series suggerat, Regi, ut Uncto Dci, et Principibus, non esse obtrectandum, aut convicium faciendum.

V. 19. אֲשֶׁר, *him who*, including the antecedent and relative (§ 123, 2); the former taking the grammatical relation of the two nouns which it follows in the same construction. The preposition would properly be repeated; but for this there is the less necessity, as the relation has just been twice expressed. Schlottmann: *Der die Person der Fürsten nicht ansieht*. Mit prachtvoller Ruhe knüpft das אֲשֶׁר einfach schildernd an die Hauptperson an, von welcher im Vorhergehenden die Rede war.

The ellipsis of אֵל, which some have assumed here,\* is contrary to the nature of the ellipsis, as a law of thought and speech. (Hermann *de Ellipsi*, p. 697.)

V. 20. הַגִּשְׁתִּי, the Passive of *Piel* (the only example of the verb in this form), where the primary, physical signification

seems to be retained (§ 52, 2, *Rcm.*). The secondary senses, found in other forms of the verb, would also be pertinent here; viz. *to be agitated*, *to be made to quake*, with the midnight alarm of invasion; or, *to be made to totter*, *to reel*, as from the effect of a violent blow. But the use of the *Piel passive* is in favor of the primary sense.

Third member. Lit. *they remove the mighty*; 3d pers. plur. impersonally for the *passive* (§ 137, 3, note.) Hirzel: וְהַיָּסִידִי, ohne bestimmtes Subj.: *man entfernt ihn* = er wird entfernt.

V. 23. יִשֶּׁם with לֹא implied (Gesenius, *Lex.* 4, c), as in 4: 20, 23: 6, and in the sense of the corresponding phrase in 7: 17. Gesenius, *Thes.* III. p. 1325: *non diu attendit ad hominem*. Hirzel: Subj. zum Inf. לְהִלָּךְ ist אִישׁ: *dass derselbige, der Mensch, gehe vor Gott ins Gericht*; לֹא giebt den Zweck des יִשֶּׁם an. Heiligstedt: *Nam non ad virum (hominem) attendit iterum, ut cat ad Deum in judicium*; i. e. *nam non necesse est Deum homines diu observare, ut eos reos et ad judicium vocandos esse cognoscat*.

God, from whose eye there is no concealment (vv. 21, 22), needs not to repeat the scrutiny, by which the guilty is detected and made to come before him in judgment. Ewald's remark on the next verse applies equally well here: bei ihm Untersuchung und Gericht zusammenfällt, ohne dass es bei ihm erst einer weitläufigen und zweifelhaften Vorfrage wegen Schuld oder Unschuld eines Verdächtigen bedürfte, wie bei menschlichen Richtern.

\* Mercerus: Illic subaudiendum אֵל, quanto minus talia dicenda sunt לֹא, scilicet Domino Regi regum. Rosenmüller: Ad hunc versum ut subaudiatur אֵל, quanto minus, poscit res ipsa et orationis series.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
24 He shall break in pieces mighty men without number, and set others in their stead.	יִרְעַץ כְּבִידִים לֹא־יִסְמַךְ וּבְמִסְפָּר אֲחֵרִים מִתְּחַסֵּם:	24 he breaks the mighty, without 24 inquisition, and set up others in their stead.
25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.	לָכֵן יָדָעַר מַעַלְמֵיהֶם וַהֲפֹךְ לַיְלָה וְנִבְחָא:	כה He therefore knows their 25 works; and in a night he overturns, and they are destroyed.
26 He striketh them as wicked men in the open sight of others;	מַחֲרִי־רָשָׁעִים סָבָם בְּרָאִיִם רְאִיִם:	26 As the wicked does he smite 26 them, in the place where men look on.
27 Because they turned back from him, and would not consider any of his ways:	אֲשֶׁר עָלָה בְּנֶפְשׁוֹ מֵאַחֲרָיו וְכָל־אֲדָרְכָיו לֹא הִשְׁקִיפוּ:	27 Because they turned from after 27 him, and regarded none of his ways;

V. 25. Because he beholds

V. 27. Who therefore turned

V. 24. אֲשֶׁר as in 12: 24 (Gesenius, Lex. 4). Ewald: *er zerschmettert die Gewaltigen ohne Frage*.

V. 25. Some regard לָכֵן אֲשֶׁר as = לָכֵן אֲשֶׁר (as in Is. 26: 14; Gesenius Lex. α). E. g. Roscnmüller: *propterea quod cognoscit facta eorum*; Umbreit: לָכֵן אֲשֶׁר לָכֵן *deshalb weil*, wie Is. 26: 14; De Wette (2d ed.): *dicweil er ihre Handlungen kennet* (but 3d ed., *darum kennet er*). This verse would then assign the reason why no investigation is made; it is because he *beholds* their works, and needs no after inquiry.

Hirzel also recognizes this use of לָכֵן: *ebenso steht לָכֵן auch Jes. 26: 14, und auf dieselbe Weise ist I Mos. 18: 5, Richt. 6: 22, zu erklären*. But its ordinary illative use is also conceivable here; of which the best expression is given by Hirzel: "*therefore* (namely because, in order to punish the mighty, he needs no אֲשֶׁר לָכֵן, no תִּהְיֶה, *knows he their deeds*; i. e. he is therefore the All-seeing. Here also לָכֵן is inferential. But what is here represented as a *consequence*, is properly the *ground*; that being conceived as the ground, which is properly the consequence, as in common life we often find such an interchange in these logical relations." So Schlottmann: *Also er kennt ihre Werke*. Zu dem לָכֵן bemerkt Seb. Schmidt richtig: *Servit recapitulationibus antecedentium, quando hæc in summam colliguntur et concluduntur*. Andere nehmen mit Jarchi לָכֵן als Causalpartikel, angeblich = אֲשֶׁר לָכֵן, was aber hier wie an anderen ähnlichen Stellen ganz willkürlich ist, und wobei man unschöner Weise mit Jarchi das erste Vergleichen vom zweiten trennen muss, da letzteres ("er stürzt sie über Nacht" u. s. w.) nicht als weiterer Grund von V. 23 angeführt werden kann, sondern mit diesem vielmehr parallel ist.—Less happily, Ewald: *darum eben, weil er alles weiss, kennt er auch, was vorzüglich entscheidend ist, der Mächtigen Thaten*; and Heiligstedt: *propterea, propter hanc ipsam causam, quod omnia scit, novit opera eorum*.

V. 26. מַחֲרִי־רָשָׁעִים; *in the place of the wicked*,—namely, as such; occupying (in his view), the place of wicked men = as being wicked.

Such is the simplest conception of this bold, but not unnatural, use of מַחֲרִי.\* This is also the best expression in English (see Expl. Notes), of Ewald's view: An Frevler statt (תַּחַת) *statt ihrer*, als wären sie eben solche; vgl. v. 18).

Gesenius (Lex. 2, b, β): *pro pleniore מַחֲרִי רָשָׁעִים מַחֲרִי, co quod impii sunt*. But מַחֲרִי אֲשֶׁר, in Deut. 21: 14, does not mean *for the reason that* = *because*. The phrase is equivalent in sense (though different in form) to the English expression *after having humbled her* (following, and coming in place of it). In 2 K. 22: 17, the connection is different, and the sense is: *in return* (i. e. *in requital*) *for*. Moreover, מַחֲרִי with the Inf. (Is. 60: 15), is rather: *in place of being* = *instead of being*.

Schlottmann: *Mit den Ruchlosen*, wörtl. unter den Ruchlosen; *וְהָיָה* wie Jes. 10: 4. Andere nehmen es = *loco*: *für Gottlose* = quasi impius (Vulg.). Aber dies ist weniger leicht; und es giebt auch einen viel nachdrücklicheren Sinn, wenn gesagt wird, dass die mächtigen Frevler, von denen vorher die Rede war, unter der ganzen Masse der Ruchlosen mit vernichtet werden.—Mit Schnurrer nehmen mehrere auch רָשָׁעִים als Plural von רָשָׁע † *für die Frevel*, was sowohl sprachlich nicht begründet, als auch unserm Gefühl nach matt ist.

V. 27. אֲשֶׁר עָלָה בְּנֶפְשׁוֹ = אֲשֶׁר עָלָה in Gen. 38: 26, Jud. 6: 22, as it is understood here by Gesenius, Thes. II. p. 682: eadem significatione reperitur אֲשֶׁר עָלָה Job. XXXIV. 27; LXX, ὅτι Syr. ܐܝܬܝܗ. So also Rosenmüller: *propterea quod*. Umbreit and Hahn: *darum wie*.‡

\* Heiligstedt (in another sense of the phrase): *sub improbis*, i. e. in loco improborum (in loco, quo improbi supplicia afflicti solent). Cf. v. 24; 40: 12; Ex. 16: 29; Jos. 5: 8.

† Gesenius, Thes. and Lex. Art. רָשָׁע: "Plur. רָשָׁעִים *improb. facta*, Job. 34: 26." Aber רָשָׁעִים kommt überall in *persönlicher* Bedeutung, als Plur. von רָשָׁע, nirgends als Plur. von רָשָׁע vor (Hirzel).

‡ In favor of this view is the near relation of עָלָה and אֲשֶׁר. Schlottmann objects to it: dass dadurch der schöne Zusan-



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.	לְהָבִיא עָלָיו צַעֲקַת־דָּל וּלְשָׁמֵר זְעָקַת הַשָּׁפָּטִים	28 to bring up to him the cry of 28 the weak, and that he may hear the cry of the afflicted.
29 When he giveth quietness, who then can make trouble? and when he hideth <i>his</i> face, who then can behold him? whether <i>it be done</i> against a nation, or against a man only:	וְהוּא בִשְׁלָטוֹ וְיָדוּ בְרָשָׁע וּבְקִדְתּוֹ פָּנִים וְיָדוּ בְשׁוֹנְאֵי וְשִׁלְיוֹד וְשִׁלְיוֹד וְשִׁלְיוֹד	29 For he gives rest, and who 29 shall condemn! he hides the face, and who shall behold it! toward a nation, and toward a man, alike;
30 That the hypocrite reign not, lest the people be ensnared.	בְּמִלְכּוֹת אָדָם הָנֶפֶשׁ בְּמִלְכּוֹתָם יָנִים	30 from the ruling of corrupt men, 30 from snares of the people.
31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend <i>any more</i> :	כִּי אֵלֹהִים אֵל הַחַיָּה בְּשִׁמְרָתוֹ לֹא אֶחְבֹּל	31 Surely, to God it should be 31 said: I have borne it; I will not be perverse.

V. 28. that they might bring

V. 29: shall disturb

But *עַל בֶּן* may be taken here in its usual signification, *therefore*, and *אֲשֶׁר* as the proper relative: *who therefore turn away* &c. . . . v. 28, *to bring* &c.; a frequent form of conception in Hebrew. This is best explained by Ewald: *welche, wenn man ihr Geschick von diesem Ende aus [their humiliation and punishment] betrachtet, nur deswegen von Gott abgewichen und in Ungerechtigkeit gesunken scheinen, um desto gewisser die Klage der ungerecht gequälten vor Gottes Thron zu bringen* (v. 27 f.). Hirzel: *עַל בֶּן* *denn darum*; *עַל בֶּן* geht auf das Folgende, wie 20 : 2, und wird in *לְהָבִיא* v. 28 wieder aufgenommen: *darum, um gelangen zu machen*.

Second member; *כֵּן-לֹא* = *nulla*, § 152, I, 2d ¶.

V. 29. *וְהָשִׁיטוֹ*; the *causative* form of the signification found in 3 : 13, 26, is the appropriate sense here, viz. *to give rest or peace, to make secure*, from outward evils. Some take it here in the intransitive sense (corresponding to the use of this verbal idea in Ps. 83 : 2). E. g. Heiligstedt: *et is* (sc. Deus) *quietum se tenet*, *omnem curam et opem denegat* (sc. principibus et populis, ita ut a Deo deserti intendant), *et quis eum condemnabit*, *injustitiæ arguit*? But this overlooks the emphatic *וְהָשִׁיטוֹ*; and, moreover, is not so pertinent in this connection, where God is represented as the active avenger of the wronged.

More appropriate is this sense of the word, as explained by Schlottmann: Das Stillesein Gottes (parallel mit dem Verbergen des Angesichts) ist, wie so oft in den Psalmen, seine scheinbare Unthätigkeit bei dem Unglück des Frommen und

menhang von vv. 27 und 28 zerrissen, und v. 28 auf unerträgliche Weise isolirt würde. But this is not correct. The relation is well expressed by Hahn: der Inf. mit *בֶּן* führt die untergeordnete nähere Erklärung des Hauptsatzes von v. 27 ein; *bringend vor ihn das Geschick*, &c. He refers to Ewald § 280, d, where this use of the Inf. with *בֶּן* is happily stated.

dem Uebermuth des Frevlers. This is so far well; though it might be objected, that by usage this intransitive sense of *Hiph.* expresses only a state of rest and security from outward disturbing force,—not abstinence from the use of it towards others. But he fails altogether of showing a connection with v. 30, which he translates: *Dass nicht die gottlosen Leute herrschen*; and remarks on it: In inhaltsschwerer Kürze ist hier das Ziel des göttlichen Schweigens bezeichnet. Die gottlosen Gewalthaber werden am Ende um so tiefer gestürzt, je mehr sie eine Zeit lang Raum zu haben scheinen. This is sufficiently inconsequent, even under the favorable form given it in the version (*dass nicht* &c.); but it is quite impossible in the Hebrew form of the conception (*בֶּן*), which requires before it the idea of *restraint*, *hindrance*, or the like, such as would be implied in the *transitive* sense of *וְהָשִׁיטוֹ*.

It would require pages to present and examine the different views which have been given, of the construction and the connection of thought in these verses; and all would probably be less satisfactory than a simple reference to the direct and literal version of the words given in the text. It will be at once seen, that the thoughts thus expressed bear directly on the subject of discussion, and on the case of Job himself. If it is God's pleasure to give a nation or an individual rest and security, whose condemnation will then avail (in allusion, probably, to Job's repeated complaints that he was *condemned* by men, on the ground of God's treatment of him); and if he chooses to withhold his aid, who then shall move him from his purpose? What will complaints then avail?

V. 30 connects well with both members of v. 29; since the expression "hides the face," in the second, implies a disregard both of the sufferer and his wrongs.

V. 31. Schlottmann: *וְהָשִׁיטוֹ* = *וְהָשִׁיטוֹ*, mit Verkürzung des

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 <i>That which</i> I see not, teach thou me: if I have done iniquity, I will do no more.	בְּלִבִּי אֲחִיזָה אֶתָּה הֲרֵנִי אֲבִי-נָפֵל פְּעֻלָּתִי לֹא אֶסְרֶה:	32 Beyond what I see do thou 32 teach me; if I have done evil, I will do it no more.
33 <i>Should it be</i> according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.	הֲכִנְיָהּ יִשְׁלַחַה כִּי-רָצִיתָ כִּי-רָצִיתָ תִּבְחַר וְלֹא-אֲנִי וְיִבְחַר-יִבְחַר דְּבָרִי:	33 Shall he according to thy mind 33 requite it, that thou dost refuse,— that thou thyself wilt choose and not I? then what thou knowest speak.
34 Let men of understanding tell me, and let a wise man hear- ken unto me.	אֲנֹשִׁי לִבָּם נֹאמְרוּ לִי וְגִבּוֹר חָכִים שִׁמְעוּ לִי:	34 Men of understanding will 34 say to me, even the wise man who listens to me
35 Job hath spoken without knowledge, and his words were without wisdom.	אִיּוֹב לֹא-יָדָעַתָּה וְדִבָּר וְדִבָּרוֹ לֹא בְחָכְמָה:	35 Job speaks without know- 35 ledge, and his words are without wisdom.
36 My desire is that Job may be tried unto the end, because of his answers for wicked men.	אֲלֵי וְיִבְחַן אִיּוֹב עַד-רֵעֵה עַל-תַּשְׁבָּתָהּ בְּאִשְׁרֵי-אָמָן:	36 My desire is, that Job may be 36 tried to the end, for answers in the manner of evil men.

V. 32. בנ"א חת' בש"א

#### V. 36. I would that

Zere unter  $\pi$  wegen des *Dagesch oecultum* in  $\alpha$ . In der Form liegt also gar keine Schwierigkeit. Der *Infin. absol.* steht als Bezeichnung dessen was geschehen soll.

To the construction, *nam num quis Deo dicit* (num cui licet Deo dicere), "*pertuli* (poenas lui), *non prave ago* (licet non prave agam)." it is well objected by Hirzel: Man übersetze nicht, dass נָפֵל der Gegenwart, הֲרֵנִי hingegen der Zukunft angehört; daher die Erklärung von Umbreit, Ewald, u. A., *ich büsse, und habe nichts verschuldet* (wobei zu נָפֵל-אֲנִי ergänzt wird קִיין) unrichtig, weil es heissen müsste, וְלֹא הֲרֵנִי (vgl. פְּעֻלָּתִי, v. 32).

His own expression of the interrogative form is more happy. *Denn hat er etwa zu Gott gesprochen: "ich trage und werde nicht abwerfen; (v. 32) was ich nicht sehe, das lehre du mich! wenn ich unrecht gethan, will ich's nicht wieder thun!"* (das gemeinsame zu נָפֵל-אֲנִי und אֲחִיזָה zu ergänzende Object ist כֹּל das Joch, vgl. Klagl. 3 : 27, כֹּל נָפֵל, und Jes. 10 : 27, כֹּל נָפֵל); d. h. haben die gottlosen Fürsten jemals in Demuth sich Gott unterworfen, Reue gezeigt, und Willen sich zu bessern? Niemals! But there is no proof of the assumed ellipsis; and the thought thus expressed is feeble, compared with the construction first given.

*I have borne it* (the *neut. pron.* implied as object of the verb, § 121, *Rem.* 2.), viz. whatever has been appointed me. This suggests itself, in the connection, independently of the use elsewhere of קִיין (or the like) with נָפֵל. Gesenius (Lex. נָפֵל, 4, d, and הֲרֵנִי, 3): *I have borne* (chastisement); *I will* (no more) *do corruptly*.

V. 32. בְּלִבִּי, with the relative implied, § 116, 3.

V. 33, can be regarded only as Elihu's expostulation with Job, for his murmurs against the method which God had chosen in the correction of his faults. Hence, *that* (not *for*, or *because*), is the sense of כִּי most appropriate to the passage.

The abrupt and bold personation of the Deity, in the first person ("and not I"), is not unnatural in one who is speaking on behalf of God, and representing his just prerogatives and claims. Ewald: hier, bei der Auseinandersetzung dieser höchsten Thorheit, wird Elihu so von göttlicher Begeisterung ergriffen, dass er sogar *Ich* setzt für Gott (v. 33 b), als redete Gott selbst.

V. 36. *My desire is* (Margin, *I would that*) expresses the sense, whether we assume a nominal form אֲחִיזָה (Gesenius, Thes. I. p. 8) occurring only here, or regard אֲבִי as an optative particle.\*

Schlottmann: *O dass Ijob geprüft werde immerfort*; wörtl. mein Wunsch ist, dass Ijob u. s. w.; אֲבִי von אֲחִיזָה der Wunsch. So schon der Targum (אֲבִי-נָפֵל), Kimchi, Gersonides. The Vulg. *Pater mi* is with some justice objected to by Um-

\* Ewald (*in loc.*): selten ist אֲבִי (v. 36), welches nur einen Wunsch sehr stark ausdrücken kann; and Gram. § 358, a, note: so findet sich 2 Kön. 5 : 13 gewiss durch Einfluss einer Volksmundart אֲבִי (wie die Masora punctirt) für אֲחִיזָה = לִי: (*Wenn etwas Grosses der Prophet dir befohlen hätte, würdest du es thun, um wievielmehr dies Kleine!*) und daher dient es für den Wunsch Ijob 34 : 36, wie לִי § 329, b.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
37 For he addeth rebellion unto his sin, he clappeth <i>his hands</i> among us, and multiplieth his words against God.	כִּי יִסְרוֹ עַל-חַטָּאתָיו בָּשָׁר בִּיגְדָיו וּבְקִשְׁיוֹ וְנִסְבָּם אֶתְּגַדֵּי לְאֵל:	37 For he adds rebellion to his 3: sin; in the midst of us he mocks, and multiplies his words against God.
CHAP. XXXV.	CHAP. XXXV.	CHAP. XXXV.
ELIHU spake moreover, and said,	וַיַּגֵּן אֵלִיהוּ וַיֹּאמֶר:	8 AND Elihu answered, and 1 said:
2 Thinkest thou this to be right, <i>that</i> thou saidst, My righteousness <i>is</i> more than God's?	הֲלוֹא הַצְדִּיקָה לְאִשְׁתָּךְ אֵלֶיךָ מִדֵּשֶׁר בָּאֵל:	2 This dost thou regard as 2 right,— my righteousness, thou saidst, is more than God's?
3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have <i>if I be cleansed</i> from my sin?	כִּי-יִהְיֶה מִחֲדֻשְׁתְּךָ מָה אֵלַי בְּחַטָּאתִי:	3 For thou sayest: What will 3 it profit thee; what shall I gain more than by my sin?
4 I will answer thee, and thy companions with thee.	אֲנִי אֶשְׁׁיבָךָ מֵלֵד וְאֶת-הַעֲדָיִךְ מִדָּבָר:	4 I will make answer to thee, 4 and to thy friends, with thee.
5 Look unto the heavens, and see; and behold the clouds <i>which</i> are higher than thou.	הִבֵּט שָׁמַיִם וְרָא וְשִׁיר שָׁמַיִם גְּבוּהִי מִמֶּךָ:	5 Look to the heavens, and see; 5 and survey the skies, that are high above thee.
6 If thou sinnest, what doest thou against him? or <i>if</i> thy transgressions be multiplied, what doest thou unto him?	אִם-חַטָּאתָ מִחֲדָשְׁתְּךָ וְכַדִּי אֶשְׁׁלִיךְ מִחֲדָשְׁתְּךָ-לִי:	6 If thou hast sinned, what dost 6 thou against him? and are thy offenses many, what dost thou unto him?
7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?	אִם-צַדִּיקָה מִחֲדָשְׁתְּךָ אֵי מִחֲדָשְׁתְּךָ יִקָּח:	7 If thou art righteous, what 7 givest thou to him? or what will he take from thy hand?
8 Thy wickedness <i>may hurt</i> a man as thou <i>art</i> ; and thy righteousness <i>may profit</i> the son of man.	לְאִישׁ-כְּדָדְךָ רָשָׁעָה וּלְבֶן-אָדָם צַדִּיקָה:	8 For a man, like thyself, is thy 8 wrong, and for a son of man, thy righteousness.
9 By reason of the multitude of oppressions they make <i>the oppressed</i> to cry: they cry out by reason of the arm of the mighty.	בְּרֹב עֲשׂוּקִים יִזְעָקוּ וְשִׁוְלֵי מַזְלוֹת בְּרִימִם:	9 For the multitude of op- 9 pressions they cry out; they cry for help, because of the arm of the mighty.
	V. 1. אֵלִיהוּ וַיֹּאמֶר	

breit as, in this connection, zu pathetisch; and by Hahn, als eine sehr übertriebene, durch den Zusammenhang gar nicht irgend gerechtfertigte Affectation.

Ch. XXXV. v. 1. *Answered* &c.; marking another division of his reply.

V. 2, בָּאֵל. The construction is correctly given by Ewald: du habest noch mehr Recht als Gott. Others: Sprechend, Ich bin gerecht vor Gott (Schlottmann); *dicis justitia mea est præ Deo*, cogitans te Deo iudice innocentem esse (Heiligstedt). But this sense of מֵן (denoting "the author or agent,

from or by whom any thing proceeds or is done"), is plainly inadmissible here; for the complaint here rebuked is, that his rectitude was not acknowledged on the part of God.

V. 3. בְּחַטָּאתִי, with the same construction of מֵן as in 33: 25. Heiligstedt: *Quid magis proficio quam peccato meo*, i. e. quanto plus utilitatis capio, si probus fuerim, quam si peccaverim? Ewald: was denn gewinn' ich mehr als wenn ich fehlte?

V. 9. Ewald: Vor einer Menge von Unrecht man klagt. Hirzel: עֲשׂוּקִים *Bedrückung*, als Abstr. mit der Pluralform, auch Amos 3: 9. Schlottmann: Ob der vielen Bedrückungen schreit man.—רִיבִים, as in Gesenius' Lex. 2. a.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 But none saith, Where is God my maker, who giveth songs in the night;	וְלֹא-אֶחָד אָמַר אֵלֵּים עֲשֵׂה לַיָּל וְזִמְרוֹת בַּלַּיְלָה:	10 But they say not: Where is 10 God my Maker, who giveth songs in the night!
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?	בְּקִלְמֵי דְבִהֵמָה אֶרֶץ וּבְחִזְקוֹת חֲסִידָם יְחַכְּמֵנִי:	11 who has taught us more than 11 the beasts of the earth, and made us wiser than the birds of heaven.
12 There they cry, but none giveth answer, because of the pride of evil men.	שָׁם יִבְכּוּ וְלֹא יִשְׁמָע לְפָנָיו וְעַזּוֹן רָשָׁם:	12 There cry they and he answers 12 not, because of the pride of evil men.
13 Surely God will not hear vanity, neither will the Almighty regard it.	אֶדְ-שָׁוְיָ לֹא-יִשְׁמָע אֵל וְיִשְׁלִי לֹא יִשְׁתַּדָּה:	13 Surely, vanity will God not 13 hear, nor will the Almighty regard it.
14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.	אֵלָּה כִּי-רָאִיתִי לֹא תִשְׁתַּדָּה כִּי־נִפְתָּר וְיִהְיֶה לִּי:	14 Much less when thou sayest: 14 Thou regardest him not! the cause is before him; and wait thou for him.
15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:	וְעַתָּה כִּי-אֶנִּי פָקַד אֶפְשִׁי וְלֹא-יִדְבַּק בְּפֶשַׁע דָּאִרִי:	15 But now, because his anger 15 visits not, nor does he strictly mark the offense;

V. 14. thou beholdest him not

V. 15. the folly; or, the pride

V. 11. Hirzel: *וְלֹא-אֶחָד אָמַר* für *וְלֹא-אֶחָד אָמַר*, wie *וְלֹא-אֶחָד אָמַר* 2 Sam. 22: 40, wofür Ps. 18: 40, *וְלֹא-אֶחָד אָמַר*.

V. 12. Schlottmann, correctly: *Dort schrei'n sie und Er erhört nicht—wegen des Hochmuths der Bösen.* Das *שָׁם* weist auf die Bedrängten, von welchen so eben V. 9 die Rede war, gleichsam mit dem Finger hin.

V. 13. Das suff. *יִשְׁלִי* bezieht sich nicht auf die grammat. Form von *שָׁוְיָ*, sondern auf die damit bezeichnete Sache, auf das Schreien; ist also als Neutr. aufzufassen (Hirzel).

V. 14. Ewald: Wie sagst du nun: "du nimmst drauf keine Rücksicht; der Streit ist vor dir—doch du wartest drauf. Against this construction, is the change in the *gender* of the first, and in the *person* of the second *suff.*, and in the *pers.* of the verb. He admits: Das Suffix der dritten Person in *לֹא תִשְׁתַּדָּה* V. 14 wechselt etwas zu schnell abspringend von der geraden Anführung mit dem der zweiten, und ist vielleicht in *לֹא תִשְׁתַּדָּה* zu verbessern, oder besser *וְיִהְיֶה לִּי* (vgl. *Ps.* 37: 7) zu lesen, da *וְיִהְיֶה לִּי* in dieser Bedeutung nicht weiter vorkommt.

Heiligstedt: *וְיִהְיֶה לִּי* h. l. *expectare*, pro quo alias in Jobi libro *וְיִהְיֶה לִּי* (14: 14; 29: 21, 23; 30: 26), et *וְיִהְיֶה לִּי* (32: 11), positum est. This is not more strange than other acknowledged peculiarities of these chapters.

Hirzel: *וְלֹא תִשְׁתַּדָּה* (indir. Rede wie V. 3), *dass du ihn (Gott) nicht schauen kannst*, d. h. nach Anm. zu 34: 29, dass er sich deiner nicht annehme, dir überall absichtlich sich entziehe; vgl. Hiob's Aeusserungen 19: 7, 23: 8 fol., 30: 20. So Heiligstedt: *Quanto minus* (Deus querelas tuas audit) *si dicis te eum non spectare* (te favore ejus carere). This is allowable;

but the indirect form is less spirited and less likely to be used here, than the direct quotation. The reference of the pronoun (*him*) is readily supplied by the connection.

V. 15. Schlottmann: wörtl. da es nichts ist, was sein Zorn heimsuchte. *אֶדְ-שָׁוְיָ* ist abgekürzter Relativsatz. Dass *אֶדְ-שָׁוְיָ* jemals geradezu für *לֹא* stehe, wird durch keine der dafür angeführten Stellen (vgl. 2 Sam. 17: 6; Ps. 135: 17) bewiesen. Ewald: *אֶדְ-שָׁוְיָ* steht auffallend allein und vor dem Verbum, ist aber eben deshalb wohl so zu nehmen, dass es mit dem *pf.* zusammen unser *noch nicht* ausdrückt; eigentlich: *es ist nicht dass er untersucht hat*, da sonst auch wohl die einfachste Verneinung für diesen Begriff hinreicht.

Heiligstedt: *Et nunc, quia non est aliquid, quod punit ira ejus* (i. e. quoniam Deus iratus Jobum querelas impias fundentem non statim punit), *nec novit* (curat) *stultitiam* (scelus, i. e. Jobi sermones scelestos) *valde*; *Jobus rane aperit os suum*.

Second member; *פֶּשַׁע* = *פְּשָׁעָא*, Gesenius Thes. and Lex. Ewald: zu *פֶּשַׁע* vgl. *فس* und *فسفس*, wenn nicht nach LXX *פֶּשַׁע* *Missethat* zu lesen ist. Hirzel: das nur hier vorkommende *פֶּשַׁע*, wofür LXX u. *Vulg.* *פְּשָׁעָא* übersetzt und vielleicht auch gelesen haben, wiewohl in den MSS. diese Lesart nicht vorkommt (adoptirt hat sie Houbigant), lässt verschiedene Erklärungen zu; am passendsten nach Cocceius, *Thorheit, Albernheit*, was s. v. a. *Frevel*, von *פְּשָׁעָא*, nach dem arab.

*فَشْفَش debilis mente fuit*, *فَشْفُ fatuus*; vgl. auch *فَسْفِس* und *فَسْفَلَس fatuus*; oder nach Winer und früher Gesenius

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.	וַאֲיוֹב הִכָּל וּפְתָהּ פִּיהוּ בְּכָל-דִּבְרֵי מִלִּין וּבְקָבָר:	16 therefore, Job fills his mouth 16 with vanity, he multiplies words without knowledge.
CHAP. XXXVI.	CHAP. XXXVI.	CHAP. XXXVI.
ELIHU also proceeded and said,	וַיִּסָּק אֱלִיהוּ וַיֹּאמֶר:	AND Elihu added, and said: 1
2 Suffer me a little, and I will shew thee that <i>I have</i> yet to speak on God's behalf.	בְּהַרְלִי גִּשְׁרִי וְאַחֲנֶה כִּי-יִגְדֹר לְאַלְמֹתַי מִלִּים:	2 Wait for me a little, that I 2 may show thee; for there are yet words for God.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.	אָנֹכִי אָבִי לְמִדְהוֹת וְלִפְעֻלָּי אֲתוּצָתִים:	3 I will bring my knowledge 3 from afar; and will render justice to my Maker.
4 For truly my words <i>shall</i> not <i>be</i> false: he that is perfect in knowledge <i>is</i> with thee.	כִּי-אֲדַבֵּר לֹא-שֶׁקֶר מִלִּי תָמִיד בְּנֵיחֹת עֲמֻדָּה:	4 For verily, my words are not 4 falsehood; one perfect in knowledge is before thee.
5 Behold, God <i>is</i> mighty, and despiseth not <i>any</i> : <i>he is</i> mighty in strength <i>and</i> wisdom.	הִנֵּה-עֹלָל כֹּבֵד וְלֹא יִרְאֶס כֹּבֵד כַּחַת לֵב:	5 Lo, God is mighty, but he 5 contemns not; mighty in strength of under- standing.
6 He preserveth not the life of the wicked: but giveth right to the poor.	לֹא-יִחְיֶה רָשָׁע וּמִשְׁפַּט צְדִיקִים רָחֵם:	6 He will not prosper the wick- 6 ed; and the right of the suffering he will graut.
7 He withdraweth not his eyes from the righteous: but with kings <i>are they</i> on the throne; yea, he doth establish them for ever, and they are exalted.	לֹא-יִסְתֹּק מֵעֵינָיו צְדִיק וְאֶת-מַלְכִּים לִנְסָא וַיִּשְׁיבֵם לְעֹצֶה וַיִּגְדָּהוּ:	7 His eyes he withholds not 7 from the righteous; and with kings on the throne, he makes them sit forever, and they are exalted.

*Uebermuth*, welches ebenfalls ein Wechselbegriff von *Frevel* ist, vom hebr. פִּישׁ. Die Rabbinen erklären es *Menge*, von פִּישׁ, im Chald. *sich vermehren*; darnach De Wette, *er merket nicht auf* (der Sünden) *grosse Menge*—aber die Ellipse dieses Genit. ist zu hart; und Umbreit, *er trägt nicht Sorge für die grosse Menge* (den grossen Haufen)—in den Zusammenhang nicht passend, da das Thema der Rede die Nichtbeachtung und daher die Gefährlosigkeit des *Frevels* ist.

This verse, as rendered in the common version, has no meaning; and yet the sense was given with exactness by the Genevan, though not in the happiest form of expression: "But now because his anger hath not visited, nor called to count [the evill] with great extremitie."

V. 16. י (with an inferential clause) = *then, so then*; Gesenius, Lex. 4.

Ch. XXXVI. v. 2. Ewald: Wart' mir ein wenig, dass ich dich belehre; denn noch hab' ich von Gott zu reden. Hirzel and Heiligstedt: *expecta mihi paulisper* (paululum temporis

ad meditandum mihi concede) *ut te doceam, nam adhuc Deo sunt verbo* (nam adhuc sunt, quæ ad Deum defendendum afferre possum). The meaning is rather: wait for me, while I utter what I have yet to say. Umbreit's explanation is more correct: erlaube mir nur noch einige Worte, um dich zu überzeugen.

V. 3. לָבֵן, § 154, 2, Note.

Second member. Gesenius (Thes. and Lex. צָדִיק, 2): *Creatori meo tribuam jus*; i. e. *jus suum vindicabo* (Thes. צָדִיק, 1, f: *jus* (justificationem) *conciliabo Creatori meo*). Ewald: und meinem Schöpfer geben die Gebühr.

V. 5, second member. Gesenius, Lex. לֵב, I, e: "כַּחַת לֵב *strength of understanding*, Job 36 : 5; spoken of the infinite wisdom of God." Ewald: mächtig an Kraft von Einsicht.

V. 7, second and third members. Schlottmann: Das אֶת צְדִיקִים לְנִסָּא ist mit grossem Nachdruck vorangestellt, und dann durch das וַיִּשְׁיבֵם wieder aufgenommen, wie wir sagen: "da lässt er sie sitzen." *Var consec.* is here analogous to that which follows an abs. subst. (§ 129, 3d ¶, b).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 And if <i>they be</i> bound in fetters, <i>and be</i> holden in cords of affliction;	וְאִם־אִסְרוּם בַּזְמָרִים וְלִבְדָּוֶן בְּחַבְלֵי־עָוֹן:	8 And when, bound with chains, 8 they are held in the bonds of affliction;
9 Then he sheweth them their work, and their transgressions that they have exceeded.	וַיִּגְדַּל לָהֶם סִפְּתָם וּפְשָׁעֵיהֶם כִּי רָחֲקוּ:	9 then he shows to them their 9 deed, and their transgressions, that they deal proudly;
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.	וַיִּפְתָּח אָזְנוֹם לְמִוְסָר וַיֹּאמֶר קִרְיָשׁוֹנָיו בְּאָזְנוֹ:	and opens their ears to the 10 instruction, and commands that they turn from iniquity.
11 If they obey and serve <i>him</i> , they shall spend their days in prosperity, and their years in pleasures.	אִם־יִשְׁמָעוּ וְיִשְׁתַּבְּחוּ וּכְלֵי חַיֵּיהֶם בְּטוֹב וּשְׁנֵיהֶם בְּהִנְיָוִים:	11 If they hear and obey, 11 their days they shall spend in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.	וְאִם־לֹא יִשְׁמָעוּ בְּשִׁלְחַת הַחֶבֶר וְיָמוּתוּ בְּבֶלִי דַעַת:	12 But if they hear not, by the 12 dart they perish, and expire without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.	וְהַנִּפְשִׁי־לֵב יַחֲמִיז אָם לֹא יִשְׁמָעוּ כִּי אָקֶרֶם:	13 So the impure in heart lay up 13 wrath; they cry not for help when he binds them.
14 They die in youth, and their life <i>is</i> among the unclean.	חַיָּתָם בַּנְּעָרִים נִפְשָׁם וְחַיָּתָם בְּקִרְיָשִׁים:	14 Their breath shall expire in 14 youth, and their life with the unclean.

V. 9. and he shows

V. 10. from iniquity;

V. 11. if they hear

V. 8. Ewald: Doch wenn mit Ketten sie gefesselt gefangen werden in des Leidens Banden.

V. 9. *Then he shows* &c.; *Vav*, with the *apodosis*. Ewald supposes the apodosis to begin with וְיָבִיחַ in v. 11. To this it is well objected (Hirzel): dass er aber schon hier beginne, ergiebt sich daraus, dass Elihu anzugeben hat, wie der v. 8 gesetzte unbegreifliche Fall zu erklären sei.

V. 12, בְּשִׁלְחַת הַחֶבֶר; compare on 33 : 18.

Second member. בְּבִלְי דַעַת without knowledge (*in defectu* &c.), Gesenius, Lex. בְּלִי, 4, Amer. ed.—*By want of knowledge* (Hirzel), though etymologically admissible, is without other support from usage. The whole expression is parallel with 4 : 21.

V. 13. Hirzel: שָׂרִים אָם, eine sonst nicht vorkommende Verbindung, scheint nach Analogie von שָׂרִית מַצּוֹת בְּנֶפֶשׁ *Sorgen hegen im Busen* Ps. 13 : 3, שָׂרִית מְרִימָה בְּקִרְבּוֹ *Trug hegen in seinem Inneren* Spr. 26 : 24, erklärt werden zu müssen; also: Zorn hegen, durch das Unglück aufgebracht werden wider Gott. Die am meisten verbreitete, von *Aben Ezra* herrührende Erklärung, sie häufen den Zorn (Gottes), wozu neuere Ausl. das *ἄρσαντες ὁργὴν* Röm. 2 : 5, vergleichen, eine Parallele, welche doch nur zum deutschen, nicht aber

zum hebr. Ausdrucke passt, ist sprachlich durchaus nicht gerechtfertigt. The last objection is not well founded; for the phrase, in this special sense, requires the complement בְּנֶפֶשׁ or בְּקִרְבּוֹ. Schlottmann further objects: die erste Erklärung passt viel besser in den Zusammenhang; but not if we understand by "wrath," that which may at any moment be visited upon them.

The literal translation is preferable, therefore, as it will bear either interpretation. So Gesenius (Lex. שָׂרִים, 3, k), *lay up wrath* (*reponere tanquam in thesauro*), though he gives the former interpretation the preference.

V. 14, וְיָמוּת; the *jussive* form referring to the subjective feeling of the speaker.

Second member. Ewald: *ihr Leben mitten unter den Unkeuschen*; קִרְיָשִׁים sind *καθάρματα*, purgamenta, Auswürflinge; בָּ *unter*, wie einer von ihrer Zahl, 34 : 36b.—*Among* (בְּ), i. e. with such; either as one of their number, or as sharing the same fate with them, or as reckoned with them in desert. The point of comparison is not indicated. Umbreit: Eigentlich, sie sterben unter Geschändeten (vgl. ch. 34 : 36) d. i. früh und auf eine schreckliche Weise; so dass das zweite Hemistich eine Verstärkung des Sinnes des ersten enthält. So



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.	כִּי יִחַלֵּן עֲנֵי בְּעִיָּה וְיִקַּל בְּאָזְנוֹ אֶזְרוֹ:	15 The sufferer he delivers in his affliction, and in the distress he opens their ear.
16 Even so would he have removed thee out of the strait into a broad place, where <i>there is</i> no straitness; and that which should be set on thy table <i>should be</i> full of fatness.	וְאַתָּה הִסִּיקָהּ מִבְּעִיָּה בְּרֶחֱבִים לֹא-יִצְטָק הַתְּהִיָּה וְנִתְּתָה שְׁלֵהֶנָּה מְלֵא דָשָׁן:	16 Thee too he lures from the jaws of the strait, to a broad place with no narrowness beyond it; and thy table in peace, filled with fatness!

## V. 16. and the provision of thy table, filled with fatness!

Ewald, Hirzel, Heiligstedt. But I think, with Schlottmann, that the *moral relation* is the point of comparison in this member; and that the example is chosen, to show the turpitude of all guilt in strongest contrast with the purity of the divine law.

V. 15. The leading sentiment of vv. 8 fol. is here repeated, in order to make the application to Job in the following verses. This verse is commonly regarded as the close of the preceding paragraph. But this would require a special use of צָרָה (viz. a meek and lowly sufferer, in distinction from such as continue proud and rebellious, v. 12), in which case the second member of the verse would not be pertinent; nor could the adversative particle, to indicate so marked a contrast, be dispensed with. The close connection of this with the following verse is also indicated by וְאַתָּה.

V. 16. The verb סָתָה always has reference to the motive, in the mind of another, by which one seeks to influence him, and incite him to any act.\* It cannot, therefore, be translated simply *remove* (Rossmüller: ideo verbum hoc pro *removere* sumitur); and hence the *perfect* cannot be translated as a promise of the future (*ibidem*; § 125, 4) *he will lure*, or *he will move*, for it expresses what God is doing, or aims to do, by Job's present afflictions.

In the words צָרָה and מִצְטָק the original image, on which their tropical use was founded, seems to have been before the writer's mind, and should be retained, therefore, in the translation. The substitution of the metaphorical sense enfeebles the expression, and incongruously mingles imagery and metaphor.† J. H. Michaelis (Annot. uberior.): רֶחֱבִים *latitudo*, ἐὺνοχορία καὶ εὐπορία, *amplum quasi obambulandi spatium* tibi erit, et magna animi *πληροσφορία*. . . . לֹא מִצְטָק *nee ulla unquam angustia*, στενοχορία.

\* As well said (in reference to this passage) by Gussett, Lex. Hebr. p. 1057: Deum intelligo aliquem educere ex ore miserie instinctu quodam, aut sapientie lumine cum fortitudine conjuncto, quo in animum ejus indito sese expedire sciat.

† Gesenius vacillates between the significations *strait* and *enemy*, Thes. and Lex. סָתָה: "Job. 36: 16, et etiam te educent ex ore angustiae;" פָּה, 1: "poet. Job. 36: 16, צָרָה מִפִּי צָרָה ex ore s. rictu hostis."

Second member, תְּהִיָּה, *in place of it*; i. e. coming in its place, or succeeding to it, and hence = *beyond it*. Schlottmann: *in die Weite, dahinter keine Enge ist*. Such seems to me to be the conception of the writer.—Gesenius (Lex. 2): "*a broad space, where*" [prop. *in whose place*] "*there is no straitness.*" Hirzel: לֹא מִצְטָק תְּהִיָּה Relativsatz, durch welchen der Begriff der Weite *verstärkt* wird; eig. *ein weiter Raum, an dessen Stelle* (d. i. wo) *keine Beengung ist*, wo man sich nach allen Seiten ganz frei bewegen kann. But though the emphatic tautology is admissible, there is an incongruity in the conception; and it may well be doubted whether a form would be chosen, which gives the fullest effect to it.—*In place of it* = coming after it, here implies a succession *in space*, as in Deut. 21: 14 (see above, on 34: 26) it does a succession *in time*.

Third member; נָחָה, adverb. accus. as in Eccl. 4: 6, *a handful in quietness*. So the Chald. וְנָחָה מְלֵא דִּיהֶנָּה, *and in quietness, he fills thy table with fatness*. Vulgate: *requies autem mensæ tuæ*.\* Ewald also, *die Ruhe deines Tisches* (though with a different construction of the sentence). Castalio: ita ut mensam habeas et quietam et adipe scatentem. Rosenmüller: mensamque habebis quietam et adipe plenam.†

Gesenius (after the later Jewish interpretation‡): *the letting down of (upon) thy table* = what is let down upon it, what is placed thereon; the furnishing of the table, the food with which it is supplied.§

\* In the same sense נָחָה is taken by Saadias: *and to the rest of thy table* (Ewald und Dukes, Beiträge, S. 111).

† But in his notes: נָחָה, a verbo נָחָה *descendere*, . . . *demissionem, descensum* notat, et hoc speciatim loco, quicquid ciborum mensæ imponitur, in eam quasi e cælo divinitus demittitur.

‡ *What is let down* (or, *is placed*) upon the table; either its *furniture* (hence Buxtorf, Lex. r. נָחָה, *et depositum mensæ tuæ* Job 36: 16, id est *fercula*, quæ in mensam tuam deponuntur, and r. נָחָה, *et demissum, depositum*, i. e. *ferculum*: Pagnino, *et mappam vasque mensæ tuæ replevit pinguedine*); or the *food placed on it* (Seb. Schmidt: nobis est id cibi, quod super mensam ponitur; q. d. Et quicquid cibi super mensam tuam tibi ponetur, erit pingue &c.

§ Thes. II. p. 862; *demissio* (das Ruhenlassen, Niedersen-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.	וְיִדְרֹשְׁנִי קִלְבִּי וְיִשְׁפֹּט נִפְתָּרִי	17 But if thou art filled with the judgment of the wicked, judgment and justice will lay hold of thee.
18 Because <i>there is</i> wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.	כִּי־חֲמָה פִּדְיוֹנִי יִהְיֶה וְרֶב־כֶּסֶף אֶל־יִשְׁעוֹ	18 For beware, lest anger stir thee up against chastisement, and a great ransom shall not deliver thee.

V. 17. § But if thou fill up the guilt of the wicked, guilt and punishment take hold on each other

V. 18. not let the great ransom lead thee astray

But this, it must be conceded, is rather a harsh application of the primary meaning *letting down*. Nor is the construction of the whole phrase, "*the provisions of thy table shall be full of fatness*," the natural and probable one. "*Filled with fatness*" is more properly predicated of the table itself, as being loaded with rich provisions. Moreover, the *secure* and *peaceful* enjoyment of such gifts is the nearest thought, in the case of one from whom they had been suddenly wrested by violence. I therefore give the preference to the older interpretation, as the version for the text; and place the other (adopted in most of the modern translations\*), in the margin.

VV. 15-17 must certainly be regarded as the application, to Job himself, of the general statements in vv. 8-12. In this view, nothing could be more pertinent in conception, or more simply and aptly expressed for the purpose. We must, therefore, reject the otherwise fanciful and overstrained construction of the sentence by Ewald:

Ja dich hat mehr als scharfe Noth verleitet  
die Weite, unter welcher keine Enge,  
die Ruhe deines Tisches, voll von Fett.

Die Anwendung vv. 16-25 geht von der Voraussetzung aus, dass Ijob durch zu grosses Glück und Ueberfluss an äussern Gütern zu Unbesonnenheiten verleitet sey.

V. 17. דָּרַשׁ is the appropriate word (referring to Job's condemnation censure of the divine government), being intended to point the antithesis of the two members. If thou join the wicked in their false judgment (condemnation) of God's ways, thou thyself shalt not escape a judgment that is according to

ken, Niedersetzen); . . . coner. quod demittitur i. e. collocatur, ponitur. Job. 36: 16, eibi mensæ tuæ impositi, q. d. die Besetzung deiner Tafel.

\* Umbreit: und was herniedersteigt auf deinen Tisch, wird voll des Fettes seyn. Hirzel: נִפְתָּר . . . eig. demissio, hier metonymisch für id quod demittitur gesetzt; *deines Tisches Besetzung*. Neiligstedt: id quod mensæ tuæ imponitur, die *Besetzung deines Tisches*, i. e. eibi mensæ tuæ impositi. Schlottmann: *auf deinen Tisch kommt fette Speise*; wörtl. das was auf deinen Tisch herabkommt, ist fette Speise. Hahn: *und der Aufsatz deines Tisches ist voll Fett*.

truth.\* By "judgment of the wicked" he means what he has already spoken of, in 34: 7-9.—*Perf.* קִלְבִּי in a conditional clause (§ 155, 4, a).

Gesenius (Thes. and Lex. דָּרַשׁ, 1, c), takes דָּרַשׁ here in the secondary sense of "*wrong, guilt*, as being judged." But there is no necessity for assuming this metonymy; which, moreover, takes away the point of the verbal correspondence in the two members. If simply *wrong-doing* is meant, without any specific reference to the character and form of the offense, then there is no point in the choice of the word דָּרַשׁ.—*Judgment and justice*, namely the two in union; a judgment of which the element is justice.

Second member. Gesenius (דָּרַשׁ, 1, c): *guilt and punishment take hold on each other* (culpa et poena se excipient) to which Rödiger justly objects, that the reciprocal sense is foreign to the word (Thes. fasc. poster. p. 1507): *jus et judicium prehendent* s. arripiunt, sc. te. Male Gesen. Hirzel. alii: *causa et judicium sese excipient*, reciproca enim significatio aliena est.—The pronoun, as object of the verb, is implied in the connection (§ 121, 6, Rem. 2).

V. 18, first member. As thus translated, the words are taken in their usual sense and simplest grammatical construction; and the course of thought is unbroken.—By חֲמָה is meant the *heat of passion*, which had been the motive to the

\* Umbreit: Man übersehe das Wortspiel nicht, welches in der doppelten Setzung von דָּרַשׁ in verschiedener (?) Bedeutung liegt. Zuerst ist es das *Urtheil über Gott*, gleichsam die richterliche Entscheidung, wie sie der דָּרַשׁ im Unglück ausspricht, dann das *Urtheil von Gott*, nämlich über jenen Prevel, also synonym. von dem folgenden נִפְתָּר (?) . So scheint die vielfach missverstandene Stelle klar.

† This fully obviates, I think, the objection (Thes. l. p. 336), that דָּרַשׁ is never applied to the judgment (in the sense of *opinion*) of a *private man*; sed דָּרַשׁ nunquam dicitur de sententia vel arbitrio privati hominis. Another more serious objection is made (*ibidem*), namely to the unusual form of expression, "*filled with another's judgment*," for *fully imbued with his manner of judging*; et veretur ut recte dici possit: *impleri aliquo judicio* . . . pro imbutum esse hac vel illa sentiendi vel cogitandi ratione. But it must be admitted that, in itself, the conception is just and forcible; and it probably was suggested by the preceding clause.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 Will he esteem thy riches? no, not gold, nor all the forces of strength.	הֲתִשְׁקֶה לֹא בָצֵר וְכָל בְּאֲזִיזֵי־קֶחֶת׃	19 Will he value thy riches with- out stint, and all the might of wealth?

V. 19. { Will he value thy riches?  
{ Not precious ore, nor all the might of wealth.

words so rashly uttered against God's chastisements. Here it stands absolutely, in the emphatic position at the beginning of the sentence (comp. the similar usage, § 145, 2), its place being mentally supplied with the verb, from which it is separated by the intervening adverbial form; hence the *gender* of the subject is neglected (comp. § 137, 1).—Hirzel: וְכָל בְּאֲזִיזֵי־קֶחֶת kann als *Neutr.* gesetzt sein. . . . Vgl. Spr. 2 : 10, wo das Subj. auf dieselbe Weise unbestimmt *gedacht* ist, obgleich ein bestimmtes Nomen, worauf sich das Verb. eigentlich beziehen sollte, vorangegangen ist.—בָּצֵר (Gesenius, Lex. 2, a), as in Is. 36 : 18.—סוּתָה (with accus. of the near and בָּ of the remote object), in the same sense as in 1 Sam. 26 : 19, where the phrase is well translated in the com. vers. "*stirred them up against.*"—וְכָל בְּאֲזִיזֵי־קֶחֶת prop. *a smiting*; comp. וְכָל בְּאֲזִיזֵי־קֶחֶת to *smite* (e. g. the hands together) 27 : 23, and וְכָל בְּאֲזִיזֵי־קֶחֶת to *smite*, in the sense of *chastise*, 34 : 26.\*

Gesenius (Thes. II. p. 945): Difficiliora sunt quæ paulo post sequuntur comm. 18, quæ vulgo interpretantur: *si ira* (Dei est, i. e. ubi irascitur Deus), cave *ne educat* (i. e. expellat) *te cum castigatione*. So Rosenmüller and others; but beside the objection here made, this construction of וְכָל בְּאֲזִיזֵי־קֶחֶת is obviously less happy than the one above given, and the thought is less appropriate in the connection.

It is claimed by Hirzel, that וְכָל בְּאֲזִיזֵי־קֶחֶת and וְכָל בְּאֲזִיזֵי־קֶחֶת are parallel; and that consequently, וְכָל בְּאֲזִיזֵי־קֶחֶת (for וְכָל בְּאֲזִיזֵי־קֶחֶת *milk* = *abundance*) and וְכָל בְּאֲזִיזֵי־קֶחֶת correspond to each other in sense: *the abundance, let it not entice thee to scorn, nor let the great ransom lead thee astray*. But the evidence of such a parallelism is by no means decisive; and the alleged correspondence is dearly purchased by the assumption, that וְכָל בְּאֲזִיזֵי־קֶחֶת *milk* is put, absolutely, for *abundance*.† A land *flowing with milk*, is a land of plenty; and the man whose *steps are bathed in milk* (29 : 6), enjoys a superfluity. It is the concomitants, *flowing with* and *steps bathed in*, that make out the idea of abundance. *Let not milk* (or, *cream* if one pleases; Hirzel, *Sahne*) *entice thee to scorn*, would be a ludicrous conception, in whatever language uttered.—In defense of the construction, "*entice thee to scorn*," he adds that וְכָל בְּאֲזִיזֵי־קֶחֶת is commonly so

construed with בָּ." True, but in a different sense; namely, *to stir up against, to incite against*, as the phrase is always used, viz. Job 2 : 3, 1 Sam. 26 : 19, 2 Sam. 24 : 1, Jer. 43 : 2.

Second member. וְכָל בְּאֲזִיזֵי־קֶחֶת, as in 20 : 17, is used with reference to the subjective view of the speaker, indicating his sense of the justice of the prohibition, and making the expression of it his own.—*Ransom*, as in Ps. 49 : 8.

*Shall not deliver thee*. Gesenius: "*a great ransom cannot turn thee away*, scil. from the divine punishment, so as to *avoid it*" (Thes. II. p. 877: *summum pretium te non declinabit a castigatione divina*. Locutio petita est ab iis, qui periculum quoddam imminens evitaturi a via deflectunt).—Ewald, Hirzel, and others: *and let not the great ransom turn thee aside*, viz. from the right way. That is: let not the great ransom, which thou art able to give, lead thee astray; be not tempted to rebellion against God, by falsely imagining that a great ransom will save thee from its consequences.‡ But in this form of expression (with this sense of וְכָל בְּאֲזִיזֵי־קֶחֶת), the ransom is said to corrupt, not him who offers it, but him who is offered and accepts it. Such must be its import, from the nature and design of a ransom; viz. to influence another to act in a certain way, by the offer of something valuable to him. So in the parallel expression, *let not the greatness of the bribe mislead thee*, it is not the one who offers the bribe that is warned against being corrupted by it; and to understand it so would be a perversion of language.—Altogether inept is the reference of וְכָל בְּאֲזִיזֵי־קֶחֶת to the calamities Job was suffering,§ as being an expiation of his guilt.

V. 19. וְכָל בְּאֲזִיזֵי־קֶחֶת, according to the Masoretic vowels and accents; בָּ with a noun of quality, as a periphrasis for the adjective (Lex. B, 2, d; like ἐν δόξῃ, Phil. 4 : 19); וְכָל בְּאֲזִיזֵי־קֶחֶת in its primary sense, 1 Sam. 2 : 32, comp. Prov. 24 : 10.

\* Rosenmüller: *non te declinare faciet*, scil. a percussione sive exitio; unde nullo pretio te redimere possis.

† Hirzel: Demnach der Sinn des Verses: wähne nicht durch deinen Reichthum, durch ein grosses Lösegeld (z. B. richterliche Opfer), welches du Gott bieten wolltest, dich von dem dir (für dein רָשָׁע רִיבִי) drohenden Gerichte befreien, dein Leben etwa Gott abkaufen zu können!

‡ So Umbreit: "Des Lösegeldes Grösse" ist das schwere Unglück, welches Iliob als sühnende Strafe geduldig ertragen muss.

§ Schlottmann, in the secondary sense, *nicht in der Noth* which would require the article, and is also less pertinent here. Ewald also takes it in the sense *ohne Noth* (ohne dass eine äussere Noth da ist, da der Feind, der dich bedrängt vielmehr Gott ist, gegen den man sich nicht rüsten kann; vgl. v. 16 a); founded on his false view of v. 16.

\* It is there followed by the simple accus., and can mean only *to smite*. It is well said by Schlottmann, on that passage: sollte es "verhöhnern" bedeuten (wie hier manche es nehmen), so würde es seinem ursprünglichen Sinne gemäss (= höhrend über jemanden in die Hände klatschen) mit וְכָל בְּאֲזִיזֵי־קֶחֶת construiert sein; vgl. Kap. 27 : 23.

† Ewald, vacillating between this assumed sense of the text and his own conjectural reading (doch ist vielleicht richtiger וְכָל בְּאֲזִיזֵי־קֶחֶת *Unrecht*), renders it *Macht*!



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Desire not the night, when people are cut off in their place.	אַל-תִּשְׁתָּאֵם לַלַּיְלָה לְגִלּוֹת עַמִּים הַחַיִּים:	20 Long not for that night, 20 where the nations are gathered to the world below them.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.	הִשָּׁמֶר אֶל-תִּקְוֹתְךָ אֶל-אַוֶּן כִּי עַל-זֶה בָּחַרְתָּ מִכָּל:	21 Take heed, turn not to ini- 21 quity; for this thou choosest rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?	הִרְאָה בְּקִיּוֹם כֹּהֵלוֹ כִּי כָהֵן מוֹרֵה:	22 Lo, God shows himself great 22 in his power; who is a teacher like to him?

Gesenius, Hirzel, and others (disregarding the Masoretic pointing), take בַּיָּמָה in connection with the second member, and with the same sense as in 22 : 24, viz. *precious ore*: "Not precious ore, nor all" &c. But the parallelism favors the Masoretic pointing, and the interrogative sense in both members is by far the more spirited expression of the thought.

Second member; בָּהּ (Lex. 1, b), as in 6 : 22. The form of expression is specially appropriate here, as implying what wealth can do, and hence its worth in human estimation. There is no propriety in the use of בָּהּ with בָּהּ in its *literal* sense, as it is taken by some.

V. 20. *Night* is here put for the realm of darkness, night *καὶ ἑσπέρην*, as described in 10 : 21, 22.—Second member. Gesenius, Lex. (Amer. ed.) לַלַּיְלָה, 2, a: "long not for that night, whither the nations are taken away" (Thes. II. p. 1023: ne anheles illam noctem לְגִלּוֹת עַמִּים quorsum auferuntur populi).

Lit. for the bearing away &c., i. e. destined for this = the place whither they are to be borne. Hirzel: welche dazu bestimmt ist, dass die Völker an ihrer Stelle entrückt werden. Or, as construed by others with the same effect, לְעֵלְוָה = *Gerund for Imperf.* § 132, Rem. 1). Heiligstedt: *ad ascendendum sunt gentes*, i. e. ascendunt gentes. Ne inhies (avide appetas) noctem, qua ascendunt (tolluntur, auferuntur) gentes.\*

The verb קָלָה is used in the sense, to come up, (to be brought up), to a common place of deposit, to be laid up; and hence, to be entered in a record, or an account, as in a common repository (Gesenius: *in tabulas referri*), 1 Chron. 27 : 24, 1 K. 9 : 21. In usage, therefore, the word means not merely to be borne away (for which there are other terms), but to be borne to a common gathering-place,—to be laid up or collected there. So it is used in 5 : 26. As this is the prominent thought, it should not be sacrificed to a mere verbal form.

To the world below them; הַחַיִּים as the accens. of direction. The Heb. conception of הַחַיִּים has no exact correspondent in

English; prop. to their under-space, viz. the space beneath them while here on earth.

Heiligstedt, in their place (accens. of place where) i. e. suddenly and without power to escape: *sub se, loco suo* . . . i. e. ex loco suo se non moventes; i. e. qua gentes e vestigio et repente evanescent et intereunt. But this, evidently, is not the writer's thought. He is not speaking of any sudden calamity, that sweeps whole races of men to the grave. This would be out of place here; for Job had desired no such thing. It was the repose of the grave for which he longed; for that night of death, where successive generations sink down to the world beneath them.—Still less justifiable is the assumption, that הַחַיִּים = הַחַיִּים; as though any writer could say in or to a place, when he means from it. Such an ellipsis is contrary to the laws of thought; and cannot, therefore, be a usage of speech founded on them.

V. 21, second member. Sentiment: instead of submissively accepting the chastisement, thou choosest rather the guilt of resisting and spurning it. Hirzel: denn daran hast du mehr Lust als am Leiden; denn du scheinst es vorgezogen zu haben, zu murren und zu lästern, als hingegen dich geduldig zu fügen. Schlottmann: בָּהּ ist nur hier mit בָּהּ construiert nach Weise der Verba, welche ein Sehnen und Verlangen ausdrücken; es bezeichnet dabei die Richtung nach etwas hin.

V. 22. Who is a teacher like to him? That is: from whom else can we learn such lessons, as he has taught us by the exhibitions of his power? The signification *teacher* is therefore the appropriate one; and there is no ground for resorting to the Aramaean usage (Ewald: בּוֹרֵה v. 22, Herr, verwandt mit

مَرَّ Mann ist schon ganz Aramäisch; LXX richtig δυνάστης), which the Sept. seems to have followed.\*—Schlottmann:

\* Schlottmann: Ganz unberechtigt ist man daher, בּוֹרֵה wie das Aramäische בּוֹרֵה = Herr (LXX: δυνάστης) oder בּוֹרֵה = Schrecken, schrecklich, furchtbar, oder endlich mit Schlottmann (von der Wurzel בּוֹרֵה) = stringens plagis zu nehmen. Ganz verfehlt ist es auch, wenn Hirzel den Begriff eines Höheren, eines Herrn, aus dem des Lehrers ableiten will, mit Berufung auf Buxt. Lex. 984: בּוֹרֵה summus titulus est doctorum, penes quos summa judicandi et decidendi potestas, cui alii Rabbinii et Magistri subditi sunt, et quem in rebus dubiis appellat. Als ob deshalb auch bei den Rabbinen בּוֹרֵה jemals geradezu = ein Höherer, ein Herr, gewesen wäre.

\* According to Ewald, ל is *ecbatic*: *Lechze nicht nach der Nacht*, dass die schwarze Nacht allgemeinen Elendes über die Erde komme (35 : 10 b), dass ganze Völker vergehen . . . da ja ganze Völker oft durch die Verblendung eines Mächtigen leiden 34 : 29 e. But this is foreign to the connection, and to the relations of the parties. Job's position was not such, that an act of his could involve a whole people in ruin.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?	מִי־צִוָּה עָלָיו דְּרָכּוֹ וּמִי־אָמַר פָּשָׁעָה עוֹלָה:	23 Who appoints to him his way? 23 and who says: Thou hast done wrong?
24 Remember that thou magnify his work, which men behold.	זָכֹר כִּי־תִשְׁבַּח אֱמָלּוֹ אֲשֶׁר שָׁרְרָנוּ אֲנָשִׁים:	24 Remember, that thou magnify 24 his work, which men do sing.
25 Every man may see it; man may behold it afar off.	כָּל־אָדָם חוֹרְרָהוּ אֲנָשִׁים בְּרִי־מִרְחֹק:	כה All men gaze thereon; 25 man beholds from afar.
26 Behold, God is great, and we know him not, neither can the number of his years be searched out.	הִנֵּה־אֵל גָּדוֹל וְלֹא־נָחַד מִסְפַּר שָׁנָיו וְלֹא־תִחְסַר:	26 Lo, God is great, and we 26 know him not; the number of his years, it is unsearchable.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof;	כִּי יִקְבַּע נִשְׁפָּת־מַיִם יִזְקַי מִקָּדָר לְאָדָם:	27 For he draws up the water- 27 drops; rain, of his vapor, they refine;

## V. 24. which men survey

הַשָּׁמַיִם wieder den Zustand, als einen nach aussen hin sich kundgebenden andeutend.

V. 23. The sentiment is: who can claim for himself the oversight of God's ways, as one who has appointed him his course of duty, and hence can pronounce his conduct good or evil?—Heiligstedt: *Quis mandavit ei viam ejus, viam quæ ei ingredienda sit?* i. e. quis ei præscripsit, quid ei agendum sit? Schlottmann: *Wer zeichnet seinen Weg ihm vor?* Die gewöhnliche Bedeutung des *עָלָיו* passt auch hier besser, als die schon von der Vulgate angenommene: an jemandem etwas untersuchen (*quis poterit scrutari vias ejus*) . . . Das Präterit *פָּשָׁעָה* steht von der Gegenwart mit Einschluss der Vergangenheit.

V. 24, second member. Rüdiger, *Thes. fasc. poster. p. 1398* (and Gesenius, *Lex. Amer. ed. שִׁיר, Pil.*): *quod homines canunt*, i. e. celebrant. Male alii: *quod homines contemplantur*, a rad. שִׁיר II. 3, d. Schlottmann; Der Sinn: stimme auch du in das allen Menschen gemeinsam obliegende Lob Gottes ein.

V. 25. Heiligstedt: *כִּי יִהְיֶה ה. l. videre, adspicere aliquid cum stupore, admiratione. . . Omnes homines cum admiratione adspiciunt id, sc. opus, facta Dei.*

V. 26, second member; lit. *as to the number of his years, there is no searching*; Fav. consec. after an abs. subst., the emphatic force of which is expressed by the form in the text.

V. 27. *For he draws up the water-drops*; namely, the vapors which afterwards fall in drops of rain. Others suppose, that by *water-drops* are meant the minute watery vesicles that form vapor. So Ewald (below, note), and Schlottmann: indem nämlich im Nebel die kleinen Wassertheilchen aufwärts steigen. But this (as Hirzel says of another modern idea), *ist zu physikalisch gelehrt.*

Second member. *They refine*; Ewald, *die Regen läutern*. A new signification of the Heb. verb (*to pour out*), is quite unnecessary here. It elsewhere means only *to refine*; and in this sense is happily applied here to the solution of gross vapors into the crystal drops of rain.

The subject of the verb is properly a *pron.* referring to *הַמַּיִם*, unless we regard it as the *indeterminate 3d pers.* In a merely poetical description of natural phenomena, it would be absurd to expect the strictness of a scientific formula. The idea is: the vapors are refined to rain.

In the difficult form *לְאָדָם* I take *ל* in the sense of *pertaining to, belonging to*, namely as the source or origin (§ 115, 2, note). Gesenius, *Thes. I. p. 428*: *fundunt (guttæ) pluviam quæ orta est ex vapore ejus.*

Of the other explanations proposed, none are very satisfactory. Umbreit (*ל* of *state or condition, in his vapor*), wenn Nebel ihn umhüllt. So Schlottmann: *zu Regen läutert sich's im Nebel.\** But this is little to the point; and still less so is Rosenmüller's: *pluviam pro vapore ejus*, i. e. *pro vaporis s. nubis, ab eo (Deo) coalitæ et constipatæ copia* (Dathe: *imbrem effundunt pro copia vaporis sui*). Hirzel (after Ewald†)

\* Schwierig ist das *ל* in *לְאָדָם*. . . Uns scheint das einfachste, das *ל* als Bezeichnung des Umstandes zu nehmen; *bei seinem Dunst oder Nebel*, d. h. wenn Nebel vorhanden ist (*ibidem*).

† In his 1st ed.: *die Regen läutern, seinen Dunst*; indem Wassertropfen, aus der trüben Erde aufgezogen, den reinen Regen hervorbringen, der zugleich zum Nebel oder zur nebelhaften Wolkenhülle Gottes dient. But in his second ed.: *Die Regen läutern als seinen Dunst* (*ל* = *for, as*); of which he gives the same explanation, —viz. that the mist turns to rain, in order to serve as mist.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 Which the clouds do drop and distil upon man abundantly.	אֲשֶׁר-יִזְדָּקֶינָהּ שְׁחֻמִּים יִרְדְּפוּ עָלָיו אֲזָם רָב׃	28 with which the skies flow 28 down, they distill on man abundantly.
29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?	אֵי אֶם-גִּבֹּרֵת כִּפְּשֵׁי-רָקִיעַ תִּשְׁמָעֶנָּה סִפְפָּהּ׃	29 Yea, can one comprehend the 29 bursting of the cloud, the crash of his pavilion?
30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.	הִנֵּה-מִתְפַּשֵּׁת עָלָיו אֹרֶךְ וְיִשְׁרָשֵׁי הַיָּם כִּסָּה׃	30 Lo, around him he spreads his 30 light, and covers over with ocean- depths.

V. 28. on multitudes of men.

V. 29. the outspreading of the cloud

V. 30. { Lo, he spreads thereon his light,  
{ and covers the ocean-depths.

takes לְ as sign of the accus., and אֶרֶץ in apposition with מִיָּדָיו.\* But such a use of it is inadmissible before the second of two nouns in immediate connection and the same grammatical relation. In the examples appealed to (Ps. 135: 11; 136: 19, 20) the separation of the second noun makes it proper to mark its relation to the government of the first.—Stickel: *for its vapor* (לְ for = *in place of*); “the suff. pron. referring to מִיָּדָיו, and indicating a connection of rain with vapor, if not its origin therefrom”. So Hahn: das לְ dient . . . zur Bezeichnung des in einen andern übergegangenen ursprünglichen Zustandes (für = *statt*): *Nieder sickern Regen sic für seinen Dunst; statt des Dunstes, der Regen geworden ist.*

V. 29. אֵי אֶם, according to Ewald (*in loc.*, and Gram. § 354, c), wechselt mit אֵי (from the near relation of אֵי and אֶם). But אֶם is to be taken, rather, in its interrogative sense.†

*The bursting of the cloud.* Hirzel: *die Berstungen des Gewölkes*; es ist das Reissen des Gewölkes beim Blitze zu verstehen. This signification (nearest the primary, *to break; to break in pieces*), is favored by the parallelism.‡—On the contrary, Gesenius and many others (from the secondary sense of the verb): *expansion, outspreading*, as in Ezek. 27: 7; which also gives a good sense,§ though at this stage of the description, and after the emphatic אֶם, it is certainly not as pertinent.

*His pavilion*; as the same image is used in Ps. 18: 12 (11).—The use of the *plur.*, in the two members, is a Heb. idiom

\* So Heiligstedt: לְ in אֶרֶץ est signum accusat., cf. 5: 2, et אֶרֶץ est appositio (cf. 135: 11; 136: 19, 20), ad מִיָּדָיו pertinens, quæ indicat unde pluvia mirabili modo orta sit.

† Hirzel: אֶם, stärker als אֵי, deutet an, dass das Folgende noch ein grösseres Wunder sei: *und noch mehr*: אֶם als Fragpartikel (das Subject zu אֶרֶץ ist unbestimmt): *und ob einer gar sich verstehen mag auf u. s. w.*

‡ Hahn: *kann man rollens erst verstehen der Wolke Bersten*, wie die Wolken sich theilen, vom Blitze gespalten, und das damit zusammenhängende Tosen des Donners?

§ Namely: *Quanto minus aliquis intelligit expansiones nubium; intelligit, quomodo nubes ad cælum tegendum expandantur* (Heiligstedt).

merely, not transferable to the English nor necessary to the expression of the sense.

V. 30. *Around him he spreads his light.* So Gesenius (Thes. H. p. 1132): *expandit . . . v. c. lucem* (sq. עָלָיו, *circa se*) Job. 36: 30. Ewald: *icenn er um sich sein Licht ausbreitet.*

Second member. *And covers &c.*; כִּסָּה construed “with accus. of the covering and עָלָיו of the thing covered” (Gesenius, Lex. 1, d; Thes. 1, dd). So Ewald: *und drüber deckt des Meeres Gründe*; Hirzel: *und mit den Wurzeln des Meeres bedeckt er sich* (eig. er zieht sie über sich weg als Decke); Heiligstedt (and Schlottmann): *et radices (imo) maris tegit* sc. super se; i. e. et aquis ex imo maris petitis se tegit. . . . עָלָיו etiam cum כִּסָּה in hemistich. poster. conjungendum est.\*

According to this construction of the verse (the one now generally adopted), *ocean-depths* is of course a figurative expression, as well explained by Ewald: “the densest mass of waters as if drawn from the ocean-depths”.† Hirzel, on the contrary, understands by it the *sea of clouds* above, and by עָלָיו its inmost depths, where God veils himself deep in the tempest clouds.‡ So also Schlottmann, who adds: “the roots of this sea are its inmost, most hidden part”.§ But this is confounding all distinction in terms. By roots, in this metaphorical sense, is meant the base or lowest part, on which a thing rests, not the midmost part, the core or heart of it. The passage appealed to, moreover, gives no countenance to this use of *sea*. As understood by Ewald, the figure, based on the implied comparison, is noble and consistent.

\* This, however, is not necessary to the sense. *Covers over*, namely himself and the light by which he is surrounded, is as probably the meaning.

† Die wie aus den Meeresgründen gezogene dichteste Wassermenge. Or still better, perhaps, as Cocceius: *tantum aquæ agglomerat, ut videatur mare a fundo exhaustum iri.*

‡ Die Wurzeln ist das Wolkenmeer, wie 9: 8 (?); die Wurzeln desselben sind seine Tiefen; gesagt werden soll, dass Jehova sich tief in die Wetterwolken einhülle.

§ Die Wurzeln dieses Meeres sind das Innerste, Verborgenste desselben.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
31 For by them judgeth he the people; he giveth meat in abundance.	כִּי־בָם יִדְרֹן עַמִּים וְתִתֶּן־לָם לֶחֶם בְּרִבְוָה:	31 Fortherewith rules he nations, 31 gives food in abundance.
32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.	עַל־כַּפְּתָם כֶּסֶה־אֹר וְנָצַי עֲלֵיהָ בְּמַעֲרֹת:	32 The palms of the hands he 32 covers over with light, and gives it a command against the enemy.

## V. 32. against the object

As to the general connection and import of the verse, Hirzel says: "Jehovah is always surrounded with light (Ps. 104: 2); but in the storm, clouds intervene, and veil it in darkness". But this is too general. Verses 29, 30, are parts of the same description; and the sacred writer's conception is rather (as more justly apprehended by Ewald\*), of the gathering storm-cloud, and the sudden crash in its mysterious depths; of the light surrounding God, and flashing forth at intervals, through the dark mass of waters which he gathers about him.

The words admit of another grammatical construction, as given in the margin. Rosenmüller: עֲלֵיהָ plerique *super ipsam* scil. nubem (כֶּסֶה v. 29, quod nomen non tantum femininum est, ut Reg. 18: 44, sed etiam masculinum, vid. Jes. 19: 1, Cohel. 11: 3) vertunt.—So, in the second member, Gesenius (Thes. II. p. 699): כֶּסֶה, *tegit*; sq. acc. rei . . Job. 36: 30. Dathe: *expandit circum se lucem, tegitque profundum maris*. The import of this is well expressed by Rosenmüller: significatur potestas in summa et ima. Qui in cœlis, circa thronum suum lucem dispergit; idem et fundum maris caligine obvelat. Lucis et tenebrarum est dominus; utrumque ab eo proficiscitur. But this thought, so noble and just in itself, and so fitly expressing the power and grandeur of God, is out of place in this special description of the terrors of the tempest. The view above given (from Ewald), of the proper connection and bearing of the verse, fully justifies the preference of the other grammatical construction, in the translation.

V. 31. *Therewith* (referring to the lightning and the cloud), namely with the terrors and the blessings of the storm. With the one, he overawes and scatters his enemies (comp. Ps. 18: 13, 14); with the other, he fertilizes the earth and gives food to all.

V. 32. *The palms of the hands he covers over with light*; that is, he fills them with it. The lightning of course is meant, as the whole description shows, filling the hands and ready to be "shot forth" on the enemy (Ps. 18: 14).—The verb כֶּסֶה is construed, as above, with the accus. of the cover-

ing and עַל of the thing covered. So Gesenius, Thes. II. p. 699, כֶּסֶה, I, dd: cum acc. tegumenti et עַל rei tegendæ (etwas decken über etwas) . . . Job. 36: 32, *lucē tegit manus suas*; Ewald: *die Hände deckt er mit dem Lichte*. So Hirzel and Heiligstedt (*super manus suas tegit lucem*, manus suas luce tegit), and all the best modern versions; indeed, no other version would now be thought of.\*

The strange rendering of the Common Version (*with clouds he covereth the light*) was founded on the assumption, that the word *hand* means also *a cloud*, from the resemblance of the two! On that principle, how many other words might mean a cloud, it would be difficult to say. But this sense of the word was gravely argued by early Christian Hebraists,† after their Jewish teachers, and was adopted by Pagnino in his version: *nubibus operuit lucem*.‡ In the English vernacular Bible it was first inserted by Craumer: *with the cloudes he hydeth the light*; and thence passed through the Genevan and Bishops' into the Common Version.

The sense: *with the hands he covers the light* (Luther's, and other European vernacular versions, Castalio, Junius et Tremellius &c.), can be obtained from the Heb. by no construction of the words.

Second member, כִּי־בִפְתָּיָם; Gesenius: *an assailant, an enemy*. Ewald: כִּי־בִפְתָּיָם scheint so viel als *erarios, adversarius*. Hirzel: כִּי־בִפְתָּיָם kommt nur noch Jes. 59: 16 vor, in der Bedeutung *intercessor*, welche aber in den Zusammenhang unserer Stelle nicht passt; vielmehr muss er sich hier an כִּי־בִפְתָּיָם 7: 20 (?), also an die gewöhnliche Bedeutung von כִּי־בִפְתָּיָם, anschliessen, so dass כִּי־בִפְתָּיָם eig. *derjenige, der einem Anderen feindlich begegnen lässt*, also selbst auch dem Anderen feind ist, daher die allein hieher passende Bedeutung *Feind*.

Rosenmüller: *et præcepit ei (fulmini) in occurrentem*, i. e. quem locum tangere debeat; amandat Deus fulmen in eum, quem feriri vult, locum. But the translation (literally exact) is evidence against the comment; as it is against Stickel's

\* Aber noch viel wunderbarer . . . ist, wenn im Gewitter die Wolken sich . . . ausbreiten; in dessen geheimnisvoller Mitte eine dumpfe Stimme kracht, während Er sich zunächst in Licht, das bisweilen zuckend ausfährt, dann aber weiter in die wie aus den Meeresgründen gezogene dichteste Wassermasse hüllt.

\* Rosenmüller (in Compend.): *super manus suas tegit (Deus) lucem*, i. e. manus velat, vestit, luce i. e. fulmine. Sistitur Deus utramque manum armatus fulminatore lumine.

† Seb. Schmidt: vocem כִּי־בִפְתָּיָם multi interpretantur *nubes*, quod initio, ut Mercerus dicit, quum giguuntur, sint palmis manum humanarum similes; vel, ut alii volunt, quod expandantur in morem volarum.

‡ Vulgate: *in manibus abscondit lucem*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.	וַיִּגֹּד קוֹלֵי רִגְדוֹ מִקֹּחָהּ אֶת עַל-עוֹלָהּ:	33 His thunder tells of him; 33 to the herds, even of Him who is on high.

## V. 33. who ascends on high

expression of this gloss (adopted by Hahn) in his version: *und befehligt, auf wen es treffen soll.\** With more reason, though not conclusively, Schlottmann† argues against the current view of scholars, and in favor of the usual sense to *meet with one* (*ἐντυχάζειν*) = *the object*.

The *suff.* in עוֹלָהּ refers evidently to אֵל. Gesenius, Thes. I. p. 54, Not. I: אֵל, plerumque masculinum, semel cum feminino construitur, Job. 36: 32, ubi suffixum in עוֹלָהּ refertur ad אֵל; neque opus est, ut cum compluribus codd. et edit. (v. De Rossi ad h. l.) legas עוֹלָהּ. Vocabula enim *lucem ignemque* notantia c. feminino construi amant, *Lehrgeb.* 546. Another example is quoted by Heiligstedt, in Jer. 13: 16.

V. 33. וַיִּגֹּד is construed, in the first member, with עַל of the remote object, *to tell of*, as in 1 Sam. 27: 11; and in the second member, with the accus. of the near and עַל of the remote object. The general statement of the first member, that the thunder speaks to all of God, is specially applied in the second to the herds of cattle, who hear and tremble at his voice. Comp. Ps. 29: 9.—I regard עוֹלָהּ as poet. = עוֹלָהּ; the same idea being implied in both, viz. of one who ascends or takes his position, above.

On this difficult verse, Gesenius says (Thes. II. p. 846; comp. Lex. נִגַּד, *Hiph.* 2, b): *nunciat de eo (Deo) tonitru ejus* (Kunde über ihn giebt sein Donner). Difficilis dicta est, quo spectent reliqua commatis verba, בְּקוֹחָהּ אֵת עַל עוֹלָהּ; sed non male cum Hirzelio vertas: *gregi, etiam de surgente. . . .* בְּקוֹחָהּ dici potest de eo cui nunciatur . . . ; עַל עוֹלָהּ et עוֹלָהּ sibi respondere et ad Deum referenda esse videntur.

Such is the exact and literal rendering of the verse,‡ according to the construction given it by the early Jewish scholars, who gave us the Masoretic punctuation. No one will willingly

leave this guide to that ancient interpretation, for a shoreless sea of futile conjecture. It is a noble and pertinent close of the paragraph; and there is nothing in the thought itself, therefore, that should tempt us to distrust the common reading of the Heb. consonant-text. The omission of עַל (according to the text of the *Peshito*, and of three MSS. of Kennicott and one of De Rossi with varr. in three others), does not essentially simplify the gram. structure,\* while it introduces a thought aside from the connection and below its general tone.

Hirzel, without necessity, departs from the division of the verse made so justly, and with such happy effect, by the Masoretic accentuation.† He includes בְּקוֹחָהּ in the first member; thus wholly omitting one and that the principal assertion of the writer, and weakening the parallelism of the members. With this somewhat material abatement, his view of this difficult verse is instructive and interesting. It was the first correct conception of its grammatical structure.‡

In Ewald's construction of the verse, בְּקוֹחָהּ is a second *subject* of וַיִּגֹּד, and not its *object*; grammatically easier without

\* For it makes a two-fold construction of the verb; first with עַל, and then with the simple accusative. Hirzel's remark is, therefore, not strictly just: Die Lesart עוֹלָהּ אֵת בְּקוֹחָהּ, nach *Pesch.* und mehreren MSS. bei *de Rossi* gäbe, mit Beseitigung dieser Schwierigkeit, den ebenso passenden Sinn: *die Heerden (verkünden) den Zorn des Heranziehenden.*

† Der Atnach ist von רִגְדוֹ weg unter בְּקוֹחָהּ zu versetzen, wodurch der Rhythmus (?) dem des folgenden Verses entsprechend wird.

‡ *Es verkündigt ihm sein Rollen der Heerde, ihn, wenn er im Anzuge.* וַיִּגֹּד mit dem Accus. (בְּקוֹחָהּ): einem Kunde geben wie 17: 5, vgl. 26: 4, und mit עַל des Gegenstandes, von welchem man Kunde giebt, wie in עַל דָּבָר von etwas reden. עוֹלָהּ kann sich nur auf Gott beziehen; parallel damit ist sicher עוֹלָהּ עַל im 2. Gl., welches demnach ebenfalls persönlich zu fassen ist und auf Gott gehen muss; es ist Epexegeze zu dem allgemeinen עוֹלָהּ, auf welcher aber der ganze Nachdruck ruht, daher durch das steigernde אֵת angeknüpft: *ihn, und zwar den im Gewitter aufsteigenden, heranziehenden Gott.* Zu עוֹלָהּ vgl. Hab. 3: 16. רִגְדוֹ ist Subj. zu וַיִּגֹּד, eig. *sein Lärmen*, von רִגַּד Nom. verb. von רָעַד *lärmen*, z. B. auch Mic. 4: 9 vorkommend, sicher aber nicht von רֵעַ *Freund*, Nom. verb. von רָעָה (Schärer, Eichhorn, Umbreit, u. A.), welches mit dem *Suff.* 3. Sing. masc. sehr häufig sich findet, stets aber רָעָהּ (in diesem Buche z. B. 6: 14, 12: 4, 16: 21, 42: 10) lautet.

\* Olshausen: Statt בְּקוֹחָהּ ist vielleicht בְּקוֹחָהּ zu lesen: *und er weist ihm die Stätte an, wo er treffen soll.* Admirably hit! And it shows how much more easily a man can explain a text of his own, rewritten to suit himself (the usual resort of this author in a difficulty), than that of the sacred writer.

† Diese konnte das *Hiphil* (gleichsam: sich selbst begegnen machen) leicht beibehalten. בְּקוֹחָהּ ist also ein jeder, der dem Lichte auf seinem Wege entgegenkommt (LXX.: ἀπαρτῶν).

‡ In the *above form* is meant; not as understood by Hirzel (see text), nor as explained by Gesenius in his subjoined comment: i. e. tonitru Deum annunciat adeo gregibus, simul atque hic in tempestate ascendit. To the emphasis *adeo gregibus* applies the objection justly made to Rosenmüller's and Ewald's construction (*pecus etiam: das Vieh sogar*): sed אֵת nunquam voci, ad quam pertinet, postponitur (Heiligstedt). This the nature and use of the word forbid.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXXVII.	CHAP. XXXVII.	CHAP. XXXVII.
At this also my heart trembleth, and is moved out of his place.	אֶת־לִזְאוֹת יְהוָה לִי וְיִרְמַר מִמְקוֹמִי	YEA, at this my heart 1 trembles, and starts up from its place.

## V. 1. and flutters out of its place

Ch. XXXVII. v. 1. Schlottmann: אֶת etwas neues stärkeres hinzufügend; not necessarily in the thought itself, however; but, as in this case, in the impression which it makes on the speaker's mind, and which he would impart to others.—*אֶת־לִזְאוֹת* *dabei*; näml. wenn ich seine Donnerstimme vernehme (Hirzel).

Second member. *Starts up from its place*, i. e. from its

resting-place, where it quietly reposes till the moment of alarm. Ewald (comp. the use of the verb in *Piel*):

Ja über diess erschrickt mein Herz,  
und springt von seinem Orte auf.

Hirzel: eig. *es führt auf von seiner Stelle*, d. i. es erbebt. With some hesitation, this is preferred as the version for the text. Gesenius, as in the Margin; a beautiful image, probably derived from the timid bird, frightened out of its resting-place.

doubt,\* but not for that reason more natural or probable, in such composition as this. He translates:

Ihn meldet an sein Donnerruf,  
das Vieh sogar dass er im Zuge ist.†

Grammatically correct indeed; but with a great descent from the first to the second member.

The difficulties, in the construction and interpretation of this verse, are acknowledged by all scholars.‡ There are several points,§ which are not determined by the form of the words and their grammatical construction, and must be decided by the connection, and the propriety of the thought itself. Thus (in regard to the gram. structure), the *verb* may have for its *subject* either, 1st *God*; or 2d the *lightning* (or the storm-cloud, in its whole conception); or 3d *רֶעֶד*; or 4th may be taken impersonally (referring to *man*). The *pron.* in *נִלְוִי* may refer, either 1st to *God*; or 2d to the *lightning* (or cloud charged with it); or 3d to the *rain*; or 4th to *man*; or 5th (by anticipation) to *מִקְנֵה* and *עוֹלָה*. The word *רֶעֶד* may be, 1st the *subject* of the verb, or 2d its near *object*; *מִקְנֵה* also may be, 1st the *subject*, or 2d the near *object* of the verb. The noun *מִקְנֵה* may be taken, in connection with the first member, as the only direct *object* of the verb; or

2d, with the parallel member, as another coördinate *object*; or 3d (with a different pointing, *מִקְנֵה*) may be construed as a *Part*. Finally, *אֶת* may be taken (as assumed by some), 1st with the preceding, or 2d with the following subject.

Again, as to the meaning of words: *רֶעֶד* may mean 1st *his thunder* (from *רָעַד*); or 2d *his friend* (from *רֵעַ*); or 3d *his thought, his will*. The word *מִקְנֵה* may mean, 1st *cattle*;\* or 2d *property* in general; or 3d (on the here gratuitously assumed ground of the identity of the "לֶה" and "לָא" stems),† *jealousy, zeal*; or 4th (with a change of vowels, *מִקְנֵה* = *מִקְנֵה*) *exciting to jealousy or zeal*. The word *אֶת* may be taken, 1st as a *particle*, or 2d as a *noun*. By *עוֹלָה* may be understood, 1st the *rising cloud*; or 2d (of Jehovah) *he who ascends, or marches on* (in the storm) or *takes his place on high* = *who is above*; or 3d *that which comes up* (viz. out of ground) = the *plant*; or 5th the *high, the lofty* = the *proud*;‡ or 6th (*עוֹלָה* = *עוֹלָה*, or with a change of vowels *עוֹלָה*) *wickedness, and abstr. for concr. the wicked*.

The following are the most noteworthy combinations of these different senses and constructions. 1. *רֶעֶד* = *thunder*; 1st (as nominative, the *pronouns* both referring to *God*; *מִקְנֵה* as a nearer and definite *object* of the verb; *אֶת* as a *particle*): *his thunder tells of him*,§ to the herds &c.; or 3d with *מִקְנֵה* as coördinate nominative (as above expressed, from Ewald); or 4th (the *pron.* in *נִלְוִי* referring to the storm or rain, and *מִקְנֵה*

\* But irreconcilable with the use of *אֶת*. Hirzel: Der auch von Ewald angenommenen Erklärung Rosenmüller's: *ihn kündigt an sein Rollen, die Heerde sogar, wenn er im Anzuge, . . . steht die Stellung von אֶת entgegen, welches so wenig als אֶת sich irgendwo dem Worte, das es hervorhebt, nachgesetzt findet, daher es statt אֶת מִקְנֵה durchaus אֶת מִקְנֵה heißen müsste.*

† Him his thunder-peal announces,  
the cattle even, that he is on the march!

The allusion is to the well known dread betrayed by brute animals, at the signs of an approaching tempest.

‡ Rosenmüller (full work): Obscurissimus locus, in quo explicando vix duos interpretes consentientes reperias.

§ I avail myself, in part, of Schlottmann's digest, who has collected and classified most of the principal points.

\* Schlottmann: das phöniciſche מִקְנֵה (vgl. die Opfertafel von Marseille Z. 15; Movers' Phöniciſche Texte, II. S. 111).

† Nach der häufigen Verwechſelung der Verba "לֶה" und "לָא" von קנה = קנה abgeleitet. Vgl. Ezech. 8:3 חֲקִנְתָּהּ הַמְּקִנָה; und auf der andern Seite, die eben angeführte phöniciſche Form מִקְנֵה (*ibid.*).

‡ Einige Rabbinen nehmen es ferner 4) wie es im Talmud vorkommt = der übermüthig ſich Erhebende, der übermüthige Feind (*ibid.*).

§ Gesenius' latest view (Thes. III. p. 1277; Lex. רֶעֶד, I.): *nunciat de eo (Deo) tonitru ejus.*



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.	שָׁמְעוּ יָשׁוּעַ בְּרָעָו קוֹלִי וְהִלָּה נִסְיוֹ בְּפִי:	2 Harken attentively to the 2 roar of his voice, and the rumbling that goes forth from his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.	תַּחַת כָּל-הַשָּׁמַיִם וְשֶׁרָהּ וְאוֹרוֹ עַל-פְּנוֹת הָאָרֶץ:	3 He directs it under the whole 3 heavens, and his light over the margins of the earth.
4 After it a voice roareth; he thundereth with the voice of his excellency: and he will not stay them when his voice is heard.	אַחֲרָיו וְשֶׁאֶנְקוֹל בְּרָעָם בְּקוֹל גְּאוֹנָו וְלֹא יִשְׁעָבָם כִּי-יִשְׁמַע קוֹלוֹ:	4 After it a sound roareth; 4 he thunders with his voice of majesty; nor lets them linger when his voice is heard.

## V. 3. He sends it forth under

V. 2. שָׁמְעוּ, *Inf. abs.* used as in 13:17.

V. 3. *Directs it.* So Gesenius (*Piel* of וְשֶׁרָהּ). Ewald, Hirzel &c. with many of the older interpreters, find here the *Kal* of שָׁרָה in its Aramæan use, *to loose, to unbind*, hence *to let loose = to send forth*. But the evidence is in favor of the former view. It is a futile objection,\* that the path of the lightning is irregular. The meaning is: he guides, or directs it wherever he wills, under the whole heaven.—הַתַּחַת and עַל doubtless correspond to each other, in their original opposite senses *under* and *over*.

V. 4. קוֹל, in the two members, is evidently used in the two senses of the word *vox*.

Third member. *Nor lets them linger &c.*; the weapons of his anger are prompt to execute his will, when his voice announces his presence. The change of number (*it* to *them*) is common, and indicates the store of such weapons at his command.

\* Heiligstedt (after Hirzel): sed fulmina, quæ huc illuc volant, *recta via duci* non apte dicuntur.

coördinate with רֶגֶז)\* or 5th as accus., the *pron.* in עָלָיו referring to בְּפָנָיו, or 7th (by anticipation) to the two nouns in the next member, in the sense of *cattle* and *plants*.†

II. רֶגֶז = *friend*; 1st as accus. (עָלָיו = *dative*, the *pron.* referring to אָרִי and רֶגֶז as coörd. accus. in the sense of *cattle* and *plants*);‡ or 2d (רֶגֶז in the third sense above,

\* Mercerus: *Indicat de eo* (pluvia) *strepitus ejus* (sc. nubis, vel Dei); *pecus* (indicat) *etiam de ascendente*.

† So Gesenius formerly (earlier *Lex.* רֶגֶז), as quoted by Schlottmann from MS. notes of his lectures, and expressed by one of his pupils (Lange) in a version of Job, prefaced by Gesenius:

Er thut ihm seine Donnerstimme kund,  
Dem Viehe und auch dem Gewächse.

‡ Umbreit: Er thut kund ihm seinen Freund,  
das Vieh und das Gewächs.

Gesenius (Thes. II. p. 1060): Job. 37:4: *non pone relinquit ea* (fulgura), *ubi audita est vox ejus*.\*

Others, after the Vulg. (prop. to follow on the heels of one), *non investigabitur*. Sym. καὶ οὐκ ἂν ἐξεργασθῇσεται ἀνοσθίτος τοῦ ψόγου αὐτοῦ. This Ewald expresses as a question: *und sollte sie nicht finden, wenn erschreckt die Stimme?* But his grounds are not decisive against those for the other view;‡ and the inquiry, unnatural in itself in such a connection, is wholly aside from the parallelism.†

\* (*ibid.*) *Pi. pone relinquit* q. d. a calce relinquit. (Arab. عَقِب pone relinquit, distulit, procrastinavit; II., III., pone et a calce venit, secutus est. IV., successit. Chald. עֲקֵב distulit. tardavit.

† עֲקֵב ist wie im Syrischen verfolgen, richtig Vulg. *investigare*, ein neues aram. Wort, wie auch שָׁרָה v. 3 *loslassen* vgl. מָן.

‡ Schlottmann: Aber auch diese Erklärung ist zu künstlich und der Gedanke hier fremdartig.

אָרִי as *subst.* and עוֹלָה as *part.*)\* or 3d with the same use of עוֹלָה, and עוֹלָה = עוֹלָה. So Schlottmann:†

Er zeigt ihm seinen Freund—  
Zorneseifer über die Frevel.

III. רֶגֶז = *thought, will*; 1st (the *pron.* in עָלָיו referring to *man*, and עַל implied before רֶגֶז);‡ or 2d (the *pron.* in עָלָיו referring to the lightning): *he makes known to it his will*; or 3d (the *pron.* referring to בְּפָנָיו): *he makes known to him his will*.

Cocceius might well say of the verse: *nire explicatur!* It needs no argument to show the superiority of the Masoretic interpretation, in the true conception of it, to all the others.

\* Hahn: Die Eiferung des Zornes den Kommenden.

† Sym. ἀπαγγελεῖ περὶ τούτου ἐταίρου αὐτοῦ ἑλθόντα ἀδελφίαν.

‡ Cocceius: *indicat super illo cogitationem suam, pecude etiam de eo quod germinat.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.	וְרָגַם אֶל בְּקוּלוֹ וְנִלְאָחוּ עֲשֵׂה גְדֹלוֹת וְלֹא נֵדָע:	h God thunders marvelously 5 with his voice; great things does he, and we understand not.
6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.	כִּי לַשֶּׁלֶג וְיֹאמַר הֵאֱ-לֹהִים וְלַגֶּשֶׁם קָטָן וְלַגֶּשֶׁם מְרִירָה קָדוֹ:	6 For to the snow he says: Be 6 thou on the earth; and to the pouring rain, even the pouring of his mighty rains.
7 He sealeth up the hand of every man; that all men may know his work.	בְּיָדוֹ כָּל-אָדָם וְהִתְקַוֶּה לְדַעַת כָּל-אֲנָשִׁי מַעֲשָׂהוּ:	7 The hand of every man he 7 seals up, that all the men he has made may know;
	V. 6. קִרְן בְּנֹ"א לֹא מָקַם	

## V. 6. Fall thou on the earth

V. 6. *Be thou.* Sept. *γίrov ἐπὶ γῆς.* It may well be doubted, whether the Vulg. *ut descendat* was suggested by the special sense to *fall* of this Heb. verb (prop. *to plunge headlong*, in eager haste), and was not rather a free expression of the thought. At any rate, this sense of the Heb. verb does not well express the quiet, gentle falling of the snow, even in Gesenius' qualified form of it (*rue in terram*.\* Schultens has justly compared it with the *יָרַד אֶרֶץ*.† Genevan, correctly: *For he saith to the snowe, Be thou upon the earth.* Bishops: *He commandeth the snowe, and it filleth upon the earth.*

Second member. The error of Nachmanides (on which that of the Common Version was founded),‡ that *גֶּשֶׁם* means a *light rain*, was noted by Schultens, and is now shown by every Heb. lexicon. Prop. a *pouring heavy rain* (Gen. 7: 12 &c.), it is related to *מָזַל* the generic term for *rain*, as *imber* is to *pluvia*; and hence may stand as an emphatic qualification (§ 106, I, and Rem. 1) either before or after it (comp. Zech. 10: 1). Ewald:

So spricht zum Schnee er: fall zur Erde!  
und zu dem starken Regen,  
dem starken Regengusse seiner Pracht.

It is mere trifling, to refer one of these clauses to the *former rain*, and the other to the *latter rain*.§

\* Schlottmann: *Sei auf Erden.* LXX. *ἐπὶ γῆς γίrov.* Gewöhnlich erklärt man jetzt: *fall auf die Erde.* Vulg. *ut descendat in terram,* *הוֹרֵא* wie das arab. *هَوَا* = fallen; aber die gewöhnliche Bedeutung des Verbi giebt einen viel nachdrücklicheren Sinn. Das blosse Wort Gottes lässt den in seinen Vorräthen aufbewahrten Schnee auf Erden sein.

† *Esto in terra . . . habet pondus;* idque *ἵψος*, quod in Mose admirabatur Longinus, *אֶרֶץ יָרַד* *sit lux.*

‡ Following the Genevan: *likewise to the small raine, and to the great raine of his power.*

§ Schlottmann: Spielend ist es, wenn manche Ausleger an

By the *plur.* of *rain* can by no means be understood the *rain-drops*.\* Nor is the plural used intensively. It has reference to the heavy rains, repeated at brief intervals through the long rainy season;† and hence the epithet, *his rains of might* = *his mighty rains* (§ 121, 6).

V. 7. *Seals up;* viz. in the winter season, when the labors of the field are suspended, and the hands of the husbandman as it were sealed up.

Second member. *Men of his making* = *men mae by him.* — *May know:* that is, may know it; may understand this, that they are his workmanship.‡ Heiligstedt: i. e. ut omnes homines se naturas a Deo creatas, ejusque voluntati et potestati obnoxias esse cognoscant. Or, as better explained by Seb. Schmidt: *Ut cognoscant omnes homines operis sui* (hoc est, quos ille fecit et creavit) sc. illum esse, qui omnia ista facit; in ejus manu sit nix, pluvia, labor agri, et omnes tempestates tempestatumque consequentia, atque ille dicat unicuique quando venire debeant. (*Ut cognoscant*, sc. quod dictum; illum esse, qui nivi pluviisque dicit, ut sint super terra.)

Gesenius, not so well (Lex. *מַעֲשָׂהוּ*, 3, *extr.*) "*may know him*; i. e. that all men as his creatures may know him." The change (there quoted) proposed by Reiske and A. Schul tens, in the division of words as made in the common text, is not necessary to make a pertinent and every way suitable sense. The thought is: that men who are themselves his work, may observe and know their subjection to his laws in nature and providence.

die zwei Hauptperioden des Regens (den Früh- und Spätregen) denken.

\* Heiligstedt: *מַעֲשָׂהוּ pluviae*, i. e. guttae pluviae.

† Comp. Robinson, *Researches in Palestine*, vol. II. sec. viii. p. 97.

‡ So it is translated and explained by Ewald: *zum Merkmal aller Leute seiner Schöpfung*; wie zum Andenken für die Menschen dass sie nur geschaffene, einem höhern Willen unterworfenen Wesen seien.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 Then the beasts go into dens, and remain in their places.	וּבְתֵּיבָאֵי הַחַיָּה בְּמִקְוֵיהֶם וּבְמִקְוֵיהֶם הַחַיָּה:	8 and beasts go into the lair, and in their dens abide.
9 Out of the south cometh the whirlwind: and cold out of the north.	מִן־הַצָּפוֹן הַחֹלֶקֶת וּמִן־הַמִּזְרָח הַחֹלֶקֶת:	9 Out of the secret chamber comes the whirlwind, and cold out of the north.
	V. 8. וְהָיָה כֵּן	

## V. 9. and from the north-winds cold

V. 8. The noun *חַיָּה*, and the *suff. pron.* referring to it, are used *collectively*, as appears from the plur. *dens*.

V. 9. *The secret chamber*: as more fully expressed in ch. 9:9, *the secret chambers of the south*, viz. the distant southern quarters of the heavens, known only from reports of travelers. As *חַיָּה* is properly an inner, private chamber, it may stand absolutely for what is there defined by the addition of *מִקְוֵה*.

Ewald translates: *Out of the secret chamber comes a storm*;\* understanding by *secret chamber* a repository or magazine, such as are spoken of in ch. 38:22, and Ps. 135:7 (where not this word, however, but *אֹצֶר* the proper word for *store-house* is used). This accords with his supposition, that all the examples in vv. 6-13 are taken from the winter season of rain and snow, and gives the apparent advantage of unity to the whole description. But *חַיָּה* does not mean a *store-house*.† In Prov. 24:4, to which some appeal in support of this sense, the writer means the *inner chambers* (viz. of the dwelling just before mentioned), devoted to retirement and luxury, and abundantly supplied with costliest furniture, clothing, jewelry &c. The use of *סִיָּפָה*, moreover, does not favor this view (comp. Is. 21:1); and it is improbable that the writer confines his description to the phenomena of the northern heavens.

Second member; *out of the north*. De *מִן־הַצָּפוֹן* (it was said by Seb. Schmidt) major adhuc dissensus est, et lis interminabilis; and the case is not much better now.‡

The simplest *etymological* solution is that proposed by Kimchi, and adopted by Gesenius, who adduces Arabic usage in its support.§ According to this view, the writer says:

Out of the secret chamber comes the whirlwind, and out of the north winds cold.

It is without historical support, however, in the ancient exegetical tradition; and the Arabic usage, applied to winds in general (as scattering dust; covering and obliterating with dust), adds little to the evidence of this special usage. It is, moreover, justly objected by Lee (Lex. *מִן־הַצָּפוֹן*) that "מִן־הַצָּפוֹן is opposed to *מִן־הַצָּפוֹן*, not to *סִיָּפָה*; which is sufficient to show that Gesenius and Eichhorn's view is groundless." There would, in any case, be an incongruity in saying, that cold comes *out of the north winds*; and more especially, as the *locality* whence it comes, which is the sense required by the corresponding member.\*

In the oldest traditional exegesis (that of the Sept. ἀπὸ δὲ ἀκρωτήριον ψυχρός), the word ἀκρωτήριον,† in the sense of *fastigia*, most naturally means that part of the heavens which never appears depressed = the north;‡ thus designating the thing intended by the Heb. word, without expressing its etymological import. The same quarter of the heavens is indicated by the Vulg. *et ab Arcturo frigus*; and it is quite probable (as understood by some of the Jewish scholars, and early Christian Hebraists) that this Heb. word, in the sense of *dispersers, scatterers*, was applied to a constellation in that part of the heavens, as representing the quarter from which these forces come.

Hoc omnium optimum, quod in hoc consentiunt, notari plagam septentrionalem, juxta contextum ipsum et rem; certum namque est, nullum frigus esse intensius et intolerabilius.

Alb. Schultensius. Addere poterant etiam arab. دَارِیَاتٌ *dispergentes* Cor. 51, I et رَوَامِسُ, رَامِسَاتٌ id. de ventis dici.

\* This difficulty seems to have been formerly recognized by Gesenius. In his *Lexicon Manuale*, of 1833, he defines this word: *dispergentes*, poet. de *ventis borealibus*, ... adeoque de *septentrione*. In the *Thes.*, at a later date, the last clause is omitted; as also in the American edition of his *lexicon* (where his latest views are given), though retained in Hoffmann's ed. of it.

† This must be regarded as the true reading. It has the unanimous testimony of MSS. in its favor, and its signification is not alien to the connection. It is unnecessary, therefore, to substitute a merely conjectural reading ("ἀκρωτήριον ... vel ἀκρωτήριον, vel simile quid") as proposed by Bos, *Prolegom.* ch. iii.

‡ Virg. *Georg.* I, 242; and Probus (*in loc.*): ea pars semper supra vertitur.

\* aus der geheimen Kammer kommt ein Sturm.

† Schlottmann: Schon Schultens verwirft mit Recht die von Neuren wieder aufgenommene Erklärung des *הַחַיָּה* = *Vorrathskammer*, was das Wort so ohne weiteres unmöglich bedeuten kann. Ganz anders ist der Ausdruck in Ps. 135:7 ... welche Stelle daher für die unsere nichts beweist.

‡ Umbreit: *מִן־הַצָּפוֹן* erhellet schon aus dem Contexte in der Bedeutung von *Norden*. Aber die Herleitung des Wortes ist ungewiss. Rosenmüller: nomine *מִן־הַצָּפוֹן* *aquilonem* indicari, arguit quidem illud, quod exinde *מִן־הַצָּפוֹן* *frigus* provenire dicitur; quid vero illud proprie designat, non liquet.

§ *Thes.* I. p. 430. Bene Kimchius: *וּמִן־הַמִּזְרָח* *וּמִן־הַצָּפוֹן* *רוחות נשבים וזורים* *centi flantes et dispergentes*; quem sequuntur Cocceius et



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 By the breath of God frost is given: and the breadth of the waters is straitened.	קָנַשְׁמַת־אֱל וּפְתַקְרַח וְהָלַב בָּרָם בְּיִזְקָם	10 By the breath of God there is ice, and the breadth of the waters is straitened.
11 Also by watering he wear-eth the thick cloud: he scatter-eth his bright cloud:	אֶת־בְּרִי וּבְרִיתִים גַּב וְפִיזָן בָּנָן אֲדֹרִי	11 Yea, with moisture he loads the thick cloud, he spreads his lightning-cloud abroad;
12 And it is turned round about by his counsels: that they may do whatsoever he command-eth them upon the face of the world in the earth.	וַיְהִי מִסְבּוֹחַ מִתְחַפֵּף בְּתַהֲבֹלָתוֹ לְפָנֶיכֶם כָּל אֲשֶׁר־רָצִיתָ עֲלֵיפָנֶי תַבֵּל אֶרֶץ־חַיָּה	12 and it turns with his guidance every way, that they may do all he commands, over the face of the habitable earth;
	V. 10. בנ"א בצירי V. 12. בתהבולתיו ק'	

V. 12. according as they do

quam quod ab Aquilone venit.\* In this judgment all will agree; and nothing more definite can now be affirmed with confidence.

V. 10. רִיחַן (Gesenius, Lex. 1, h). Ewald: *von Gottes Hauch gibt es Eis*. Heiligstedt: *ab halitu Dei datur (oritur, existit) glacies*; רִיחַן impersonaliter positum est, ut Germ. *es gibt*, item Prov. 13: 10.

In the second member, the subst. verb is necessarily implied with the subject of the clause, from the construction of the preceding one.† It is inadmissible to assume, with Hirzel,‡ that רִיחַן (used impersonally in the first member), is implied here in its personal use with *God* for the subject.

*The breadth of the waters is straitened*; the free and untrammelled stream becomes compressed, within an unyielding belt of ice.—רוֹחַב, § 106, I, Rem. 1.

V. 11. Heiligstedt: רִי est nomen a רִיחַה derivandum, ut כִּי (Jes. 3: 23) a בְּרִיחַה, u. אִי. Ewald: die breite, mit רִי Feuchtigkeit schwer beladene Wolke seines Lichtes, wodurch sein Blitz leuchtet, . . . über der Erde hin und herwendet.—הִתְכַּרְרִי in the sense *to burden, to load heavily*; Heiligstedt: *onerare*, cf. בָּרָה *onus* Deut. 1: 12. Sym. ἀλλὰ καὶ καρπὸς ὑπερβίου *regēn*.—*Casts down the thick cloud* (Gesenius, Lex.), is not suited to the connection with vv. 12, 13. § The

only signification of this root known to Hebrew usage (Deut. 1: 12) is the appropriate one here; *Hiph. to make heavy = to load heavily*.—כָּרִי is prop. *with moisture that drenches or fills to saturation* (root רָחַה); which is implied in the phrase *loads with moisture*.—Second member; בָּנָן אֲדֹרִי, § 121, 6.

V. 12. The general import is well expressed by the Vulgate: *quæ [nubes] lustrant per circuitum, quocumque eas voluntas gubernantis duxerit, ad omne quod præceperit illis, super faciem orbis terrarum.\**

Second member. The trimembral division of the verse is required by the relation of its parts to each other.—*That they may do* (לְפָנֶיכֶם); the *suff.* referring either to the cloud (*collective sing.*),‡ which best suits the connection; or (as the *pron. 3d pers. plur.* is often used) indefinitely to men in general,‡ (ch. 36: 31). With this latter use of the *suff.* Ewald, § Hirzel,|| and Heiligstedt make the connection: *guided by him according as they (men) do all he commands*. But the connection is forced and unnatural, both in the thought itself and in the expression of it.¶

\* Schlottmann contends, that וַיְהִי refers, not to the cloud, but to *God*; to which Ewald rightly objects: aber dies ist gegen den Zusammenhang der Rede, und wäre an sich Gottes wenig würdig gesagt (*er, nämlich Gott, wendet sich mit seiner Leitung ringsum*); Jahrb. der Bib. Wissenschaft, IV, 67.

† Schlottmann: Das *suff. plur.* in לְפָנֶיכֶם bezöge sich auf den in dem vorhergehenden Singular עֲנִן liegenden Collectiv-begriff.

‡ Heiligstedt: Suffixa 3 pers. plur. in לְפָנֶיכֶם et יַצִּים non ad subjectum in antecedentibus nominatum, sed ad subjectum indefinitum, i. e. homines, referuntur; cf. Ps. 4: 8; 65: 10.

§ —von ihm geleitet wie die Menschen thun was alles er ihnen befiehlt—

|| Eig. an seiner Leitung, . . . und zwar geleitet לְפָנֶיכֶם . . . nach ihrem Thun alles das, was er sie heisst; d. h. nach dem Masse, als man seine Gebote erfüllt.

¶ Schlottmann: Hierbei scheint uns jede der einzelnen

\* Seb. Schmidt, in loc.

† Ewald: *des Wassers Weite kommt in Enge*; where, (wird) in Enge would give the literal form.

‡ Zum 2. Gl. muss aber das Verb. personell gefasst und auf Gott bezogen werden: und die Breite des Wassers bringt er in eine Enge, macht er eng, zieht zusammen.

§ Hirzel: Die Erklärung: im Regen stürzt er herab die Wolke (de Wette, Gesenius, u. A.), so dass vom Wolkenbruch die Rede sei, passt nicht zum Zusammenhange dieses Verses mit V. 12 u. 13. Dasselbe gilt von der Erklärung Rosenmüller's, Schärer's, Umbreit's, u. A., welche כָּרִי als Nom. verb. von כָּרַח (s. die WBB.) herleitend übersetzen: und Heiterkeit vertreibt die Wolken.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 He causeth it to come, whether for correction, or for his land, or for mercy.	אִם-לְעֹשֶׂת אִם-לְעֹרָרָהּ אִם-לְחַסֵּד וְיִרְצָאָהּ:	13 whether as a scourge, for its land, or as a kindness he allots it.
14 Harken unto this, O Job: stand still, and consider the wondrous works of God.	הִשְׁמָעָה נָא אֶת-אָזְנוֹ לְמַד וְהִתְבּוֹנֵן וְנִשְׁלָאֹת אֵל:	14 Give ear to this, O Job; stand and consider the wonders of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?	הֲתָדַע בְּשׂוֹם-אֲלֹהִים עֲלֵיהֶם וְהִזְרִיעַ אֹרֶךְ מִקְדָּוִי:	15 Dost thou know, when God 15 sets his thoughts upon them, and the light of his cloud blazes forth?
V. 13. for his earth	V. 14. בְּנִ"א רַעַה	V. 15. בְּנִ"א וְהִזְרִיעַ

Third member; *הַבֵּל אֶרְצָה* = *ἡ οἰκουμένη*, and with the same happy combination of thought.

V. 13. So Schlottmann:

Ob zur Züchtigung für seine Erde  
ob zum Wohlthun lenkt er sie.

The particles *אִם-אִם*, in the first and second members, plainly correspond to each other (*sive-sive*). The second clause of the first member (*אִם temporal = when*)\* connects with the second clause of the second member, and stands emphatically between the two alternatives, referring to both. This spirited arrangement was overlooked by Ewald, who adds unnecessarily, and without warrant, a *pronom.* reference to the preceding clause:

Zur Zucht entweder, wenn die ist für's Land,  
oder zur Gnade lässt er kommen sie.

That *אִם* in the second clause of the first member must be either *conditional*, or more properly *temporal*, follows from the logical relation of the first and second members, in which *the good and the evil*, as alternatives, are set over against each other.† The form in the text fully expresses the thought in English, which will not bear the extreme brevity of the Hebrew.

For *its land*; referring to the cloud, as overspreading the land. So Ewald. Others, less happily: *for his earth*.—Second member; *וְיִרְצָאָהּ*, as in 34: 11.

Wortverbindungen im höchsten Grade verrenkt und gezwungen; denn wo wäre eine Analogie für eine Verbindung wie *לפניהם כל אשר יצוים*, oder wie könnte in dem *יצוים* der Sinn liegen, *je nachdem sie seine Gebote erfüllen oder nicht erfüllen*; endlich, wie matt würde das *אֶרְצָה* sein auf das schwerfällige Einschiesel folgen.

\* Schlottmann: Das erste und dritte *אִם* steht in der Bedeutung *sive-sive*; das mittlere ist einfaches Bedingungswort, wörtl. "wenn sie für seine Erde ist."

† Hirzel: Schon die Gesetze der Logik dulden es nicht, dass zwischen die Begriffe *יָצָא* und *יָצָא*, die sich zu einander verhalten wie Unglück und Glück, ein dritter hineintrete. Demnach kann *אֶרְצָה* kein Glied der Disjunction, sondern muss Bedingungssatz sein.

The felicity and truthfulness of the description of physical phenomena, in this and the preceding chapter, have been remarked by one of the most distinguished observers of Nature.\*

V. 15. *וְיִרְצָאָהּ* with *לָב* implied (Gesenius, Lex. 4, c), as in 24: 23. So Gesenius, Hirzel and others.

The phrase is taken in another sense by some (*וְיִרְצָאָהּ*, *imponere alicui aliquid*, sc. *præstandum*; Gesenius, Lex. 3, e);† the verb used absolutely here. So Ewald: *Verstehest du, wie Gott ihnen gibt Aufträge?* Heiligstedt: *Scisne, quomodo imponat (mandata det) Deus iis*, sc. *miraculis*; i. e. *nostine, quomodo Deus efficiat, ut hæc miracula oriantur*. Schlottmann: *Weisst du, wie Gott dem allem Befehl giebt?* This abs. use of *וְיִרְצָאָהּ* is admissible indeed, though without other example; but its common use in Job is equally pertinent here.—The use of *וְיִרְצָאָהּ* in the sense, *to know of = to regard*, Ps. 31: 8 (the instances quoted below, though adduced by Gesenius as examples of this construction, do not require it),‡ is not at all probable in so frequent a combination as *וְיִרְצָאָהּ אֵלֵיהֶם*.—Schlottmann: *וְיִרְצָאָהּ* steht neutrish, und geht der Sache nach auf *נִשְׁלָאֹת* zurück.

Second member; *and* (as a consequence) *his light blazes forth*. The usual intransitive sense of the verb is the proper

\* Aehnliche Ansichten des Kosmos kehren mehrmals wieder, am vollendetsten vielleicht in dem 37ten Kapitel des alten, wenn auch nicht vormosaïschen Buches Hiob. Die meteorologischen Processe, welche in der Wolkendecke vorgehen, die Formbildung und Auflösung der Dünste bei verschiedener Windrichtung, ihr Farbenspiel (?), die Erzeugung des Hagels (?) und des rollenden Donners werden mit individueller Anschaulichkeit beschrieben; auch viele Fragen vorgelegt, die unsre heutige Physik in wissenschaftlicheren Ausdrücken zu formuliren, aber nicht befriedigend zu lösen vermag. (Humboldt, *Cosmos*, Vol. II. Part. I. *Descriptions of Nature in Heb. literature.*)

† Vulgate: *Numquid scis, quando præceperit Deus pluvis?*

‡ Heiligstedt: *וְיִרְצָאָהּ*, *scire aliquid, von etwas wissen*; cf. Gen. 19: 33, 35; 1 Sam. 22: 15; Jer. 38: 24. Schlottmann: *וְיִרְצָאָהּ* ist mit *וְיִרְצָאָהּ* construiert = *um etwas wissen*, Gen. 19: 33, 35.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 Dost thou know the balaneings of the clouds, the wondrous works of him which is perfect in knowledge?	הֲבָנִיתָ עֲלֵי-קַלְשֵׁי-עָנָן לִפְעֻלָּתוֹת הַיָּמִים הַקָּדִים:	16 Understandest thou the balancing of the clouds; the wonders of the Perfect in knowledge?
17 How thy garments are warm, when he quieteth the earth by the south wind?	אֲשֶׁר-בְּקִנְיָהּ הַיָּמִים בְּהִשָּׁקֶה אֶרֶץ הַדָּרוֹם:	17 What time thy garments are hot, when he lulls the earth with the south wind;
18 Hast thou with him spread out the sky, which is strong, and as a molten lookingglass?	הֲתִרְבֵּה אִתּוֹ לְשָׁמַיִם וְיָמִים כְּרֵצִי בְּיָדָא:	18 dost thou with him spread out the skies, firm as the molten mirror?
19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.	הֲדוֹרִינָהּ בְּהִתְנַחֵם לָנוּ לֹא נִשְׁמָהּ בְּחִפְזֵי-הַחֹשֶׁךְ:	19 Teach us what we shall say to him; for we cannot order it because of darkness.
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.	הֲיִסְפְּרֵנוּ לָּהּ כִּי אֲנִי אֶסְמְךָ אֶת-כִּי יִדְבָּק:	= Shall it be told him, that I would speak? or does one say a thing, that he may be swallowed up?

V. 17. בַּחֲשָׁקִית בִּנְיָ

one here; and it is unnecessary to assume a *causative* use, of which there is no example elsewhere.

V. 16. *The balaneing of the clouds*: how they are poised on high, and with their vast weight and extent are yet kept in equilibrium.\*

V. 17. In vv. 15, 16, it is asked, whether Job is privy to the divine purpose of bringing on the storm, and understands how it is effected. The same general thought is continued in these verses, by another question, viz: In the sultry summer heats, hast thou any part with him in the spreading out of the vaulted sky, which then overhangs the earth like a polished mirror?† (Comp. Deut. 28 : 23.)

I take אֲשֶׁר as it is often used (Lex. B, 5) = ὅτε. The use of it suggested by Gesenius for this passage (Lex. No. 7), "in what way, how," is at least a doubtful one, and makes a feeble sense.‡—It may be construed as a *sign of relation* with

the 2d pers. pron. (§ 123, 1, Rem. 1): *thou, whose garments are hot* &c. i. e. who art so easily overcome, by the gentlest of his forces (connected with v. 16). So Ewald construes the relative; but connects this with the following verse, as well as with the preceding one, in the sense: thou, who hast no part in the summer heats, except to endure them.—Prop. *at the lulling the earth*, with an implied reference to God as the efficient cause. Schlottmann, less happily: *when earth is lulled* (Hiph. intrans.).

V. 19. וְנִדְּרֵנוּ, with its object implied from the preceding member (§ 121, Rem. 2); *we cannot put in order*, viz. what we should say. An ellipsis of הַיָּמִים, or הַקָּדִים, is unnecessary.

V. 20. הֲ—אִם = *utrum—an*. There is no other construction of the verse, that gives an appropriate sense, and accounts for the alternation of the tenses.\* The verse expresses the folly and rashness of challenging a hearing before God, as Job had often done.—It is not necessary to assume that אֲנִי is strictly = הֵבֵר (Winer, Simonis Lex: raro, *locutus est*, i. q. הֵבֵר); though the reference to the thing said is sometimes barely implied in the connection, or in the nature of the case.†

\* Schlottmann: Das Gleichgewicht, in dem die Wolken schweben, ist etwas wunderbares. Mit Unrecht nimmt hier Ewald eine Verwechslung des ר mit ל an, die er doch selber in der Bemerkung zu 38 : 32 für sehr schwierig erklärt. Eine Zurückdeutung auf das מַשְׁכָּב מִיְּמֵי עוֹלָם 36 : 29 findet allerdings statt, aber eben dabei liebt der Hebräer leichte sinnvolle Aenderungen des Wortes. . . . Hier bildet das מַשְׁכָּב zugleich ein Wortspiel mit dem folgenden מַשְׁכָּבֵי, welche seltene Wortform deshalb statt מַשְׁכָּבֵי gesetzt ist.

† Humboldt has remarked the propriety of this fine image: "the pure ether spread, during the scorching heat of the south wind, as a molten mirror over the parched desert." (*Cosmos, Vol. II. Part. I.*, as quoted above.)

‡ Schlottmann: Verwerflich ist die Verbindung des אֲשֶׁר mit dem vorhergehenden הֲנִי; selbst der Sinn: *weisst du, wie deine Kleider heiss werden* u. s. w. wäre sehr matt. Die Worte können nicht einmal dies bedeuten, sondern nur:

*weisst du, dass deine Kleider heiss werden* u. s. w. (vgl. Ex. 11 : 7).

\* Hirzel: *oder hat je einer gewollt, dass ihm Verderben komme?* eig. *gesagt, dass er wolle verderbt werden?* Ewald: *sprach einer je, er werde aufgerieben?* Schlottmann: *oder fordert jemand, dass man ihn verschlinge?* Probably not!

† Fürst, Hdwbch.: im späteren Hebräismus, selten im früheren, steht אֲנִי zuweilen wie הֵבֵר auch absolut, wo man das Gesagte nicht findet (Ex. 19 : 25; 2 Chr. 2 : 10; 32 : 24) . . . in allen Fällen aber lässt sich das Gesagte leicht aus dem Zusammenhange ergänzen, so dass אֲנִי nur scheinbar absolut steht.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 And now <i>men</i> see not the bright light which <i>is</i> in the clouds: but the wind passeth, and cleanseth them.	וְנִתְּחָה: כֹּאֲ-רָאִי אִזָּר בְּתִיר הָיָא בְּשָׁמַיִם וְרִיחַ הָלַךְ וַיְהַקֵּרֵם:	21 For now, they look not on the light, when it is shining in the skies, and the wind has passed over, and cleared them.
22 Fair weather cometh out of the north: with God <i>is</i> terrible majesty.	יִצְפֹּן זֶהָב וְנִתְּחָה עַל-אֲלֹתָיו נִזְרָא הָדָר:	22 Out of the north comes gold; 22 with God there is terrible majesty.
23 <i>Touching</i> the Almighty, we cannot find him out: <i>he is</i> excellent in power and in judgment, and in plenty of justice: he will not afflict.	שִׁבְחִי לֹא-תִמְצָאֶהָ שִׁבְחָא כֹחַ וּמִשְׁפָּט וְרַב-יִדְרָקָה לֹא יִנְעֹה:	23 The Almighty, we cannot find 23 him out; great in power and rectitude, and in fullness of justice; he will not oppress.
24 Men do therefore fear him: he respecteth not any <i>that are</i> wise of heart.	לִבֵּן יִרְאֶהוּ: אֲנָשִׁים לֹא יִרְאֶה פֶלֶא-בְּחַיִּי-לֵב:	24 Therefore do men fear him; 24 he regards not any of the wise in heart.

E. g. in 2 Chron. 32 : 24; prop. *and he said a thing to him*, i. e. sent him a special message. So here: *does one say a thing*, viz. what is implied in the desire to speak expressed in the first member.

V. 21. *They look not on the light* (רָאָה = *to look on*, *to gaze on*, with purpose, or intently). Meaning: men cannot look on the clear sun-light in the cloudless sky; how then (v. 22) can they comprehend God, whom a more fearful majesty surrounds. (Comp. 1 Tim. 6 : 16).\*

VV. 22-24. Whatever earth has, in its farthest bounds, of wealth and splendor, can be traced out and brought within the survey and the knowledge of man; but the Almighty is incomprehensible in his majesty, and in his power and justice; he is therefore to be feared &c.†

*Out of the north comes gold.* This fact is asserted in other ancient writings, and indications of it are found in early legends. The ancient Colchis (of wider extent than the modern), was famed for it (Gen. 2 : 11. Strabo XI. 2, 19);

\* Schlottmann: Den Sinn hat unter den Rabbinen schon Simeon ben Zemach Duran richtig aufgefasst: . . . Und nun, sagt er, wie könnten die Menschenkinder, die in der Finsterniss sitzen, dem gepriesenen Gott und seinem allerhöchsten Glanze gegenüber sich das Gericht anmassen, die nicht einmal das sinnliche Licht zu sehen vermögen, wenn es glänzend am Himmel steht, wie es der Fall ist, wenn der Wind darüber hinfuhr und den Himmel von den Wolken reinigte.

† So Ewald has justly given the connection: da man wohl alle entfernten glänzenden Kostbarkeiten der Erde schauen kann (v. 22 a, vgl. 28 : 10), aber noch weniger als das strahlende Sonnenlicht, auch wenn es in seinen lichten Höhen eben durch den die Wolken reinigenden Wind wolkenlos geworden und ganz hell zu schauen ist, vermag man den mit sinnlichem Auge zu erreichen, welchen der hehrste Glanz (נִירָא nach § 298c vorgesetzt) deckt, der in gleichem Masse mächtig und gerecht ist (ch. 34); also ist er, wie auch die Erfahrung der Geschichte schon gelehrt hat, von den Menschen nicht zu verwerfen und zu verurtheilen, sondern zu fürchten.

and Herodotus speaks of gold, as found in great abundance in the north of Europe (III. 116).\* Why these remote sources of it, in the comparatively inaccessible regions of the north, are mentioned here, has already been shown.

The proper and usual Heb. term for *gold* has been taken here, by metonymy, for what is purest and brightest.† Hence, in the Genevan version:‡ *The brightness commeth out of the North*; with the marginal comment: "In Hebrew, *golde*; meaning, fair weather and clear as *golde*." On this hint, the Bishops advanced a step farther: *The faire weather commeth out of the North*; which was followed in the Common Version.

It cannot be denied, however, that this metonymy, though sanctioned by eminent names,§ is exceedingly harsh and improbable in such a connection as this. It is no more natural in Hebrew than in English, to say: *out of the north comes gold*, when one means *a golden brightness*, what is bright and clear, viz. fair weather (or the golden *sun-light*; or the *sun*). The case is quite different in the only other example of this metonymy (appealed to in justification of it here), viz. Zech. 4 : 12; *What are these two Olive branches, which are by the two golden pipes, which pour out of themselves the gold?* Here the whole connection is significant of the thing

\* Der Norden, das Goldland vieler Völker des Alterthums (Herod. 3, 116. Plin. Hist. Nat. 6, 11. 33, 4) . . . wie denn Chavilah (1 Mos. 2, 11) wahrscheinlich kein anderes als Colchis ist (Hirzel).

† Mercerus: Per aurum hic accipe lucem serenissimam et purissimam, ut aurum; sicut in Zach. cap. IV. v. 12, oleum splendissimum et purissimum appellatur aurum.

‡ In the earlier vernacular Bible (Tyndale, Coverdale, Cranmer): *Golde is brought out of the Northe*.

§ Gesenius (Thes. and Lex.): Metaph. *de splendore cæli aureo*, fortasse de ipso sole; Job. XXXVII. 22. Winer (Simonis Lex.): Job. 37 : 22. וְנִתְּחָה est *splendor*, qualis auri esse solet.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXXVIII.	CHAP. XXXVIII.	CHAP. XXXVIII.
THEN the LORD answered Job out of the whirlwind, and said,	וַיַּעֲנֶה יְהוָה אֶת-אֱלֹהִים מִן הַסְּעָרָה 8	THEN Jehovah answered 1 Job out of the storm; and he said:
2 Who is this that darkeneth counsel by words without knowledge?	מִי הוּא וְהִתְשִׁיחַ עֲצָה בְּדַלָּיִן בְּלִי-דַעַת 2	Who is this, that darkens 2 counsel, by words without knowledge?
	V. 1. מִן קָרַר בְּנֶאֱמָר מִן-הַסְּעָרָה	

Ch. XXXVIII. v. 1. *Out of the storm.* The use of the art. implies no reference to a storm already spoken of (ch. 37), as supposed by some. So in Eng. we should say, *out of the storm*,—not, *out of a storm*.

V. 2. *Counsel*; not *my counsel*,\* for which there is no

\* Ewald: *Wer ist der da verdunkelt Rath?* . . . Es wird

authority, either in the form of expression, or (by implication) in the connection. *Counsel* is meant, in the primary sense of the Heb. word (from the verbal root to *consult*, to *deliberate*

also zu verstehen gegeben, dass hier in der ganzen ijobischen Sache nicht Zufall, sondern wohldurchdachter klarer Rath Gottes walte, nämlich wie man aus C. 1-2 weiss.

intended. The *lamps* and the *Olive branches* point to the oil which the latter pour out to supply the former, through the golden pipes. When, in this connection, it is said of the Olive branches: \* "*which pour out of themselves the gold*," it is readily understood that the *liquid gold* from the Olive is meant, the golden stream of its rich and lustrous oil. Here, on the contrary, there is no indication of any metonymy; and one more harsh, or more incongruous, in its connection with the other terms, can hardly be imagined.† Since it is mere metonymy, and no one claims it as a *metaphorical sense* of the word, established in Heb. usage, it may fairly be required that the *metonymy* be retained in the translation, where it is just as proper and intelligible as in Hebrew.‡

In all the best modern versions and interpretations, both the metaphorical sense and the metonymy are discarded. E. g. Ewald: *von Norden her kommt zwar das Gold*. De

\* The reference required, in the nature of the case; for it is the Olive branches, which are seen pouring out the oil, and not the golden pipes, which are named only to show the close proximity of the former to these channels for conveying their treasure to the lamps. Maurer's objection (on Zech. 4: 12), founded on the genders indicated respectively by נִשְׁפָּקִים and נִשְׁפָּקִים, is not valid. The constr. *ad sensum* is the more proper here, as נִשְׁפָּקִים is a repetition of the subject (not a predicate) = *they that pour out*, § 109, 2d ¶, 2. On this point Henderson (Minor Prophets), is correct, though his construction of the words is erroneous, viz. *which, by means of the two tubes of gold, empty the golden liquid out of themselves*. De Wette, correctly: *Was sind die zween Oelzweige an den zwei goldenen Röhren, welche das Gold [des Oeles] von sich ausgiessen?* So Ewald (die Propheten): *Was sind die zwei Oelzweige, die neben den zwei goldenen Canälen, die das Gold von sich ergiessen?*

† Schlottmann: Sowohl das מִן-הַסְּעָרָה als das יְהוָה וְהִתְשִׁיחַ wären in diesem Falle höchst incongruente Ausdrücke; und die nächste einzig natürliche Auffassung: *vom Norden kommt das Gold*, wird sich jedem unbefangenen Leser aufdrängen.

‡ Umbreit is bold enough to venture it: *Vom Himmel kommt das Gold*,—meaning the golden sun-light.

Wette (3d ed.): *Vom Norden kommt Gold*.\* Hirzel: *Vom Norden her kommt das Gold*. Schlottmann: *Vom Norden kommt das Gold*.

Second member; נִשְׁפָּקִים is properly *prædicate*. Schlottmann: wörtl. über Gott ist furchtbar der Glanz.

V. 23. This, I think it will appear evident, is the true arrangement of the members.† If the verse is divided into two members only (the first ending with בָּנֵה), then נִשְׁפָּקִים and נִשְׁפָּקִים must be governed by הַיָּדֵינוּ (*judgment and justice he will not bend*);‡ in which case the emphatic בָּנֵה is without any force whatever.—Margin: *He will not answer* (comp. 31: 35) is preferred by some, after the reading of the Sept. Syr. Vulg. and some of the oldest MSS. of De Rossi§ which have the Kal form. But the common reading gives a more pertinent sense; and the omission of the accus. (objected by Hirzel)|| is not decisive against it. *He will not oppress* of course implies an object, where it is not expressed. The V. R. הַיָּדֵינוּ has probably arisen from comparison with other passages.¶

V. 24. *The wise in heart* &c. True wisdom (piety, or the fear of God) is not meant, as the connection shows; but pretensions to knowledge, on the part of those who affect to judge of him and his ways.

\* Abandoning his former rendering (2d ed.): *und am Himmel Goldglanz hervorgeht*.

† As construed also by Hirzel: *Der Allmächtige, wir finden ihn nicht, den Erhabenen an Macht und an Recht und an Fülle der Gerechtigkeit; er erwidert nicht*.

‡ Ewald: *und der Gebühr und alles Recht nicht beugt*.

§ Quidam יִנְהוּ in Kal, inter quos mei 349, et 593 vetustissimi.

¶ Die Verbindung: *Fülle der Gerechtigkeit beugt er nicht*, wäre hart; הַיָּדֵינוּ aber absolut zu nehmen: *er unterdrückt nicht*, gegen den sonstigen Sprachgebrauch, da עֲצָה überall, auch Klagl. 3: 33, mit einem Object verbunden vorkommt.

¶ Heiligstedt: Sed hæc lectio tantummodo ex emendatione secundum alios locos, ut 33: 13 35: 12, fluxisse mihi videtur



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.	אֲדַבֵּר אֲנִי וְהוֹדִיעָנִי אֲדַבֵּר אֲנִי וְהוֹדִיעָנִי	3 Gird up now thy loins like a man; and I will demand of thee, and inform thou me.
4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.	אֵינְךָ הָיִיתָ בְּסִדְּרֵי-אֶרֶץ אֵינְךָ אָבִי-רִבְרָעָה בִּינָה:	4 Where wast thou, when I founded the earth? declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?	מִי-נָשָׂא מִצְדִּיקָהּ כִּי-יָדַע אִי-יָרִינָהּ עֲלֶיהָ קוֹ:	5 Who fixed its measures, that thou shouldst know? or who stretched the line upon it?
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof:	עַל-מָה אֲדֻמְרָה הַדְּמָתִי אִי-יָרִינָהּ אֶפְסוֹן בְּמַקְוֶה:	6 Whereon were its foundations sunken? or who laid its corner-stone;
7 When the morning stars sang together, and all the sons of God shouted for joy?	בְּקוֹל-בָּחַר בְּזָמְרָן בָּקָר וְלִרְעָמִי בְּלִי-דָגֵן אֶלְהֵימ:	7 when the morning-stars sang together, and all the sons of God shouted for joy!
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?	וְנָסַף בְּדִלְתֵימ גָּם בְּגִיחֹו בְּרָחֶם רַחֵם:	8 And he shut up the sea with doors, when it burst forth, came out from the womb.

## V. 5. Who fixed its measures (for thou knowest)?

upon); viz. the exercise of sound wisdom, in determining the practical questions of life. The allusion here is to the general discussion of man's relations to the divine government on earth, in which Job had borne the prominent part. The restriction of the word to God's *purpose* or *plan* in the particular afflictions of Job (as by Umbreit, Ewald, Schlottmann),\* unnecessarily narrows the ground of this majestic rebuke.

V. 4, second member. *יָרִינָהּ בִּינָה* is an emphatic form (as in 1 Chr. 12:32, 2 Chr. 2:12, Prov. 4:1, 1s. 29:24); meaning, to have a true and perfect understanding of things, either in their nature and relations (physical or moral), or in respect to their origin and cause.†—This member refers to the subsequent questions, not to the preceding one.

V. 5. *That thou shouldst know.* Ewald: *dass du's wüsstest.* Others, less happily (as ironical): *for thou knowest!* The delicate implication, conveyed by the other construction,‡ is the true import of the clause; and Schlottmann objects without reason: (*denn du weisst es ja*), starke Ironie; während

die Erklärung, "*dass du es weisst*," nur einen schwachen Sinn giebt.

V. 6. *Laid its corner-stone.* This is the proper sense of *יָרָה* as a phrase (Gesenius, Lex. *יָרָה*, 2). Schlottmann refers to the idea of *depth*, into which the foundation-stone is cast, as accounting for the use of this verb here, and therefore favoring the literal meaning.\* But there is no such reason for its use in Gen. 31:51. It expresses merely the act of depositing the stone (taken up for the purpose) in its place. *To cast a corner-stone* is not the English phrase for it.—*אֶפְסוֹן בְּמַקְוֶה*, § 121, 6.

V. 7. Transition from the *infin.* construction to the finite verb (§ 132, Rem. 2).

V. 8. *וְנָסַף* does not connect with *יָרָה* in v. 6 (as Hirzel† and others), but takes its subject from *אֶלְהֵימ* in the preceding clause.

Second member; *בְּרָחֶם* stands emphatically *before* the verb,

\* So Gesenius (Thes. II. p. 611): sæpe de consilio divino, *יָרָה יָרָה*. . . Etiam *καὶ ἐξ ὧν* Job. XXXVIII. 2.

† Schlottmann: würtl. wenn du die Einsicht weisst; ein starker nachdrücklicher Ausdruck, vgl. Jes. 29:24, etwa des Sinnes: die vollständige Einsicht haben.

‡ As well expressed by Ewald: War *er* vielleicht dabei thätig oder Gott, dass er nach eigener Erfahrung alles wüsste?

\* Oder wer warf hin ihren Eckstein? Das hebr. *יָרָה* ist hier schwerlich wie das latein. *fundamentum jacere*, das griech. *ἀστυ βάλλειν*, so abgeschwächt, dass man es durch "den Grundstein legen" übersetzen dürfte; vgl. übrigens die Bemerkungen zu 26:7.

† *יָרָה* schliesst sich an *יָרָה* in v. 6 an: *wer legte—und umschloss?* Die Thore, mit denen das Meer umschlossen ward, sind die (*beiderseitigen*), daher der Dual *הַיָּמִינִים*, von der Form *הָיָה*, nicht *הָיָה* Ufer, in welche es eingedämmt wurde.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,	בְּשׂוּמִי עָנָן לְבָשׁוֹ וּבְרָקָל הַתְּהוֹמוֹ:	9 When I made the cloud its garment, and the thick cloud its swathing band;
10 And brake up for it my decreed place, and set bars and doors,	וְאֶשְׁבֵּר עָלָיו הָקֵר וְאֶשְׁתִּים בָּרִים וּדְלָתִים:	10 and appointed it my bound, and set bars and doors;
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?	וְאָמַר עַד־כִּיָּה הָבֹא וְלֹא הֵסִיף וְכֹא לִשְׁתִּית בְּנֶאֱוֹן גִּלְיָד:	11 and said: Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed!
12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;	הֲמִצִּיתִיךָ עֲתִידָה בֹקֶר וְהִבַּחְתָּם שֶׁחֵר מִקְוָתוֹ:	12 Hast thou, since thy days, 12 commanded the morning, made the dayspring to know its place;
13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?	לִמְאֹהֶו בְּקִצְוֵת הָאָרֶץ וּרְגָזָיו רָשָׁעִים מִמֶּנֶּה:	13 that it might take hold on the 13 margins of the earth, and the wicked be shaken out of it?
	V. 11. בנ"א חבא 1b. בנ"א חוסר 1b. ירעת השחר ק' V. 12. א' במקום ה' V. 13. ע' תלויה	

and for the same reason the *asyndote* constr. is used (§ 155, 1, a).\*

The birth of the infant ocean is merely a poetical conception of its origin; as are also, in the next verse, the appropriate appointments of this wonder of the new world. It is out of place, therefore, to inquire what is represented by רִתְּחָם; as e. g. the interior of the earth,† the primæval chaos &c.‡

V. 10. This use of שֶׁבֵּר הָקֵר originated (as best explained by Gesenius, after Cocceius),§ in the practice of *breaking off* what was apportioned as a daily allowance. It is an ingeni-

ous but fanciful supposition, that שֶׁבֵּר is used with reference to the broken and precipitous ocean-barrier.\* But there is an emphasis in the use of שֶׁבֵּר, which is justly recognized by Schlottmann.†

V. 11. רִשִּׁיתָ, impersonally for the passive. Rödiger (Thes. fasc. poster. p. 1400): Ellipt. et impers. Job. 38: 11 (mare alloquitur Deus) . . . hic ponant i. e. ponatur (sc. terminus, v. 10) *superbie fluctuum tuorum*.

V. 13. אֶתְּוֹ is evidently to be referred to שֶׁחֵר as its subject.‡ Here, again, the *infin.* construction passes into that of the finite verb (§ 132, Rem. 2). The thought is the same as in Ch. 24: 16, 17, but more boldly expressed.

\* Or, as suggested by Hirzel: die Constr. ist dieselbe wie in V. 7, nur dass das ךֿ fehlt vor רצא, welches aber wegen des vorangehenden מרחם nicht stehen kann (Ew. § 333, a). With more reason, he adds: dem Sinne nach ist רצא מרחם nähere Bestimmung des allgemeinen בגייתו. Man übersetze: als es hervorbrach, aus dem Mutterschoosse herauskam.

† Heiligstedt (after Hirzel): uterus, i. e. viscera terræ, ex quibus mare prorupisse et terram inundasse poeta fingit.

‡ Hahn: als es aus dem Chaos gleichsam herausgeboren ward, indem sich das Wasser vom Laude schied und sammelte; vgl. Gen. 1: 9, 10.

§ Thes. III. p. 1357: Sed Cocceius locutionem שֶׁבֵּר הָקֵר repetitam censet a fractione pensi panis quotidiani, quæ poet. translata sit ad spatium mari assignatum; הָקֵר enim tum de penso dicitur, tum de spatio et termino, quod alieni rei attribuitur: atque hoc præfero.

\* Hirzel (after Reimar, and Ewald): von steilen, schroffen Uferfelsen kann der Ausdruck שֶׁבֵּר gebraucht werden, weil sie wie abgebrochen erscheinen; vgl. ῥήγνιν.

† In dem שֶׁבֵּר liegt aber etwas gewaltsameres. Dem jungen Meere werden, als einer übermüthigen Gewalt, (vgl. 7: 12), sein Maass und seine Gränze, die es in das Unendliche zu erweitern strebte, durch einen Mächtigeren, nämlich durch Gott selbst mit Gewalt abgebrochen, und so für immer in bestimmte Schranken eingeschlossen.

‡ Heiligstedt: Subjectum *infin.* לִמְאֹהֶו est שֶׁחֵר. Terra comparatur cum panno expanso, cuius lacinias aurora apprehendit et improbos, qui per noctem in eo consederant, excutit. Sensus: aurora orta, improbi lucem fugiunt et in latibula sua se abdunt; cf. 24: 13 ff.

NOTE. Of the construction, given in the note on Ch. 30. 13, to the last clause of the verse, a decisive example occurs in Joel 2: 3, last member: וְגַם־פְּלִיטָה לֹא־הָיְתָה לוֹ. The example, marked for the purpose some years before, could not be recalled at the time of writing the note.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 It is turned as clay to the seal; and they stand as a garment.	הִתְחַלְחַל כְּחֶמֶךְ הַחֶמֶךְ וַיִּתְחַלְחַל כְּחֶמֶךְ לְחֵשֶׁבֶת:	14 It is changed like the signet- clay; and they stand forth as in gay apparel.
15 And from the wicked their light is withholden, and the high arm shall be broken.	וְהִדְבַּקְתָּ בְּרִשְׁתָּם אוֹרָם וְיִרְוֶה זְרוֹעַ הַשִּׁבְרָה:	15 And from the wicked is their light withheld; and the uplifted arm is broken.
16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?	הֲבָאָה עֲדַרְבֵּי-יָם וּבְחַקְרֵי תְהוֹמוֹת הַהֶחָלְקֶת:	16 Hast thou come to the springs of the sea, and walked in the recesses of the deep?
17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?	הֲנִגְלוּ לָךְ שַׁעְרֵי-מָוֶת וּשְׁעֵי צִלְמוֹת הַמָּוֶת:	17 Have the gates of death been opened to thee; and the gates of death-shade dost thou behold?
	V. 15. הַלֵּוִיתָ ע	

## V. 14. and they stand forth as a vestment.

V. 14. *It is changed like the signet-clay*: its dark and apparently formless surface is changed to a world of varied beauty and magnificence; just as the shapeless clay takes the beautiful device from the seal.\*

Second member. *They stand forth*: namely the objects on the earth's surface, as clearly indicated by the connection.—*As in gay apparel*; לְחֵשֶׁבֶת the adverbial accusative.† So Gesenius (Thes. II. p. 742): spec. vestis magnifica, splendida, 2 K. 10: 22, Esth. 4: 2, 6: 9–11, 8: 15, Jes. 63: 1; Job. 38: 14, et (omnia) adstant ut veste splendida vestita,—de terra sole matutino collustrata.

Others: *and they stand forth as a vestment*; a beautiful vestment in which earth is robed. Heiligstedt (after Hirzel): et adstant omnia sicut vestimentum; i. e. omnes res et formae in terra (aurora illustrata) ut vestimentum, quo ea induta est, apparent.

To Schultens' construction‡ (making בָּקֵר and שִׁתָּר the subject of יִתְחַלְחַל) it is well objected, that the verb is not suited to the subject. The objects on the earth's surface, its hills and valleys, forests, streams &c., may be said to stand forth when revealed in the sunlight, taking each its place, as a gorgeous investiture of the earth. But in no proper sense can this verb be predicated of the morning light. Ewald (first ed.) sought to obviate this objection, by the explana-

tion: "the morning and the dayspring, taking their place like servants at the command, surround all as with a clear, bright vestment."\* But this, obviously, is not the sense of the words;† and in his second edition (1854), he makes the subject of the verb refer to יִתְחַלְחַל הַמָּוֶת.‡

V. 15. Darkness, to them, is in place of light. Compare ch. 24: 13, 16.

V. 16. Hirzel: בָּקֵר נִבְּרָה, wahrscheinlich, nach LXX. [πηγῆς θαλάσσης] die Quellen des Meeres; am nächsten nämlich liegt die Ableitung von נִבְּרָה = נִבְּרָה aram. hervorquellen. Vgl. שִׁתָּר = שִׁתָּר = dem aram. שִׁתָּר. Olshausen (after Hitzig) rewrites the text to suit himself, and make it easier of explanation. Statt des ἀπαξ λεγ. נִבְּרָה wird mit Hitzig, Begriff der Kritik, S. 129, zu lesen sein נִבְּרָה; vgl. V. 37.

Second member. Heiligstedt: הִתְחַלְחַל id quod investigando cognoscitur, hinc intimum alic. rei, i. q. הִתְחַלְחַל Ps. 95: 4; הִתְחַלְחַל penetralia maris.

\* Der Morgen und das Frühroth auf den Befehl wie Diener sich stellend, wie mit lichtem hellem Gewande alles umgebend.

† Schlottmann: Das kann aber unmöglich in den Worten liegen: "sie selbst stehen da wie ein Gewand."

‡ But with a conjectural reading of the verb יִתְחַלְחַל for יִתְחַלְחַל, or at least יִתְחַלְחַל = יִתְחַלְחַל; by which nothing is gained, however, in clearness or consistency of expression. On this conjecture, he translates: *diese* [der Erde Zipfel] *werden hell wie ein Gewand*; and explains: ihre Flügel oder Zipfel hell leuchtend werden wie ein Gewand.

§ Begriff der Kritik, S. 129: IJob 38: 16, nämlich, wird statt des ohne Etymologie im Semitischen dastehenden נִבְּרָה vermuthlich נִבְּרָה zu lesen sein. Die Vergleichung von V. 37 a. a. O. schützt diese Conjectur. Die נִבְּרָה V. 37 sind dann den נִבְּרָה vollkommen parallel.

A satisfactory Semitic etym. is not wanting, however, as is shown by Hirzel and others. As to the alleged *parallel*, there is none whatever in the *thought*. Clouds are very aptly called *bottles of the heavens*; but *bottles of the sea*, what and where are they?

\* Hirzel: Der Siegelthon (d. i. Thon, wie er zum Siegeln gebraucht wurde, γῆ σφραγίδος bei Herod. 2, 38), ist eine formlose Masse; er wandelt sich, wenn diese Masse ein bestimmtes Gepräge annimmt, d. h. wenn ihr das Siegel aufgedrückt wird.

† Schlottmann: *Alles steht wie im Festgewand*; wörtl. sie stehen da, nämlich die einzelnen Gegenstände der Erde, auf welche schon durch das erste Glied deutlich genug hingewiesen wird. So schon Aben Jechaja (הלֵּקֵי הָאָרֶץ); und unter den Neueren Cocceius. Das לְחֵשֶׁבֶת ist mit Munster als Accus. adverb. zu nehmen; das Wort steht von prächtigem Gewande, wie 1 Kön. 22: 10, Esra 3: 10.

‡ Pg. 1082: *Et illa*, Aurora, ac Lux matutina, *sistunt se tanquam in vestimento*.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.	הֲבִינִיתָ עַד-רֵחַב-אֶרֶץ אֲנִי אֶם-יִדְעָתָּ כָּלָהּ:	18 Hast thou surveyed even to 18 the breadths of earth? declare, if thou knowest it all.
19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,	אֵי-נֶה הַדֶּקֶה וְשִׁפְנוֹ-אֹר וְחֹשֶׁךְ אֵי-נֶה מְקוֹמוֹ:	19 What is the way to where 19 light dwells; and darkness, where is its abode?
20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?	כִּי תִקְחֶנּוּ אֶל-יְבוּלֹ וְכִי תֵבִין וְהִיכוֹת בֵּיתוֹ:	כ That thou shouldest bring it 20 to its bounds, and that thou shouldest know the paths to its house!
21 Knowest thou it, because thou wast then born? or because the number of thy days is great?	הֲדַעַתָּ כִּי-נָצַלְתָּ הַיָּגֵר וּמִסְפַּר יְמֵיךָ רַבִּים:	21 Thou knowest; for then wast 21 thou born, and the number of thy years is great!
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,	הֲתָבֵאתָ אֶל-אֲצִוֹת שֶׁלֶג וְאֲצִוֹת בָּרָד הַרְאֵה:	22 Hast thou come to the trea- 22 suries of snow, and the treasures of hail dost thou behold;
23 Which I have reserved against the time of trouble, against the day of battle and war?	אֲשֶׁר חֲשַׁכְתִּי לַעֲתָ צָר לְיוֹם מִלְחָמָה:	23 which I have reserved for the 23 time of distress, for the day of conflict and war?
24 By what way is the light parted, which scattereth the east wind upon the earth?	אֵי-נֶה הַדֶּקֶה וְהַלֵּךְ אֹר וּרְפִין קְרוֹם עַל-אֶרֶץ:	24 What is the way to where 24 light is dispensed, and the east-wind spreads over the earth?
25 Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;	כִּי-פָלַג לְשִׁטָּה תַּעֲלֶה וְדֶקֶה לְחֲקֵי קוֹלָהּ:	כה Who divided channels for the 25 rain, and a track for the thunders' flash;
26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;	לְהַמְסִיר עַל-אֶרֶץ לֹא-אִישׁ לְדָגֵר לֹא-אָהָם בּוֹ:	26 to cause rain on a land with- 26 out men, a wilderness wherein is no man;

V. 19. בנ"א איוה. V. 22. בנ"א ואצרות.  
V. 24. בנ"א איוה.

V. 20. } For thou dost bring it to its bound,  
and knowest the paths to its house.

V. 18. Hirzel: eig. reicht dein Blick (deine Kenntniss) bis zu den Breiten der Erde?

V. 19. Ewald: Welches ist der Weg, da wohnt Licht?—יִשְׁפְּנוֹ-אֹר, relative clause (§ 123, 3, c).

V. 20. Ewald: dass du's nimmst zu seiner Grenze, dass du könntest seines Hauses Bahnen!

So Hirzel: dass du sie hinbringen könntest an ihre Gränze (d. h. ihnen zeigen könntest, wie weit sie gehen dürfen); dass du wüsstest die Pfade zu ihrem Hause!

Margin; so Gesenius and others. The second member is merely continuative of the first (Gesenius, Lex. בִּי, 2, β), and Eng. idiom does not require the repetition of the particle.

Second member: its bounds. Hirzel: אֶבְיֹל ist die Gränze—nie zwischen Licht und Finsterniss; vgl. 26 : 10.

V. 21. הַיָּגֵר, § 127, 4, c, note.—רַבִּים, § 148, 1.

V. 24. Here, the topic is the diffusion of light from the East (hence its connection with the wind from the same quarter),\* not the place of its abode, as in v. 19. Others, less probably, understand here the lightning of the storm, and therefore close the paragraph with this verse.†

\* Hirzel: d. h. auf welche Weise geht es zu, wie fängt es das Licht an, dass es sich über die ganze Erde vertheilt, und der Ostwind, dass er mit seinem Brausen die weitesten Strecken erfüllt?

† Schlottmann: Das Licht ist wie 36 : 32 der Blitz. So nur schliesst das zweite Verglied . . . sich passend an. Der Blitz und der Sturm werden neben dem Schnee und Hagel als Waffen Gottes gegen die Uebelthäter genannt.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 To satisfy the desolate and waste <i>ground</i> ; and to cause the bud of the tender herb to spring forth?	לְהַשְׂבִּיב שָׁמָיִם וּבְשׂוּאָה וּלְהַצְמִיחַ כִּנְזָא רֶשֶׁתָּא:	27 to satisfy the wilds and wastes, 27 and cause the springing grass to grow?
28 Hath the rain a father? or who hath begotten the drops of dew?	הֲיֵשׁ לְדָגְדָּג אֵם אִו כִּי-יוֹלֵד אֶנְגֵּל-טָל:	28 Is there a father to the 28 rain? or who has begotten the drops of dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?	מִבֶּטֶן גִּי רָצָא הַקֶּבֶת וּבְשָׁר טִיבִים כִּי יוֹלֵדוּ:	29 Out of whose womb came 29 forth the ice? and the hoar-frost of heaven, who has begotten it?
30 The waters are hid as <i>with</i> a stone, and the face of the deep is frozen.	בְּאֶבֶן כִּי־סִתְּמוּ הַמַּיִם וּבְשָׁר הָהוּם הִתְלַבְּדוּ:	30 As in stone are the waters 30 hidden, and the face of the deep cleaves fast together.
31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?	הֲתִקְשֹׁר מַצְבְּנוֹת כִּימָה אֶזְרוֹשׁ-קֶזֶל כִּסְלֵי הַחֲפָתָה:	31 Dost thou bind the soft in- 31 fluences of the Pleiads, or loose the bands of Orion?
	V. 27. בִּנְיָא שׂוּאָה Ib. בִּנְיָא מִזָּא	

V. 27. כִּנְזָא in its primary sense, as a qualification of the following noun.\* Gesenius, Hirzel, and others, less probably, in the secondary sense: *a place springing up with grass*.

V. 28. Hirzel: מִבֶּטֶן אֵם wahrsch. *Tropfen*, nach Targ., *Vulg.*, *Pesch.*, und der Verwandtschaft mit dem Stamme גָּלַל. Nach Gesenius, *Behälter*, nach dem Arab.; aber schon die Verbindung mit הַיֹּלֵד *erzeugen* spricht für die erstere Erklärung. ebenso, dass das Aufliegen in einzelnen gesonderten *Tropfen* gerade eine Eigenthümlichkeit des Thaus ist.

V. 30. כִּי אֶבֶן, § 118, 3, *Rem. a*. The thought is conceived and expressed with equal felicity. The fluid, congealed as it were to stone, is hidden from the senses in the solid mass.

V. 31. מַצְבְּנוֹת, prop. *mollitiæ* (R. מַצְבָּן, Neh. 9:25; comp. מַצְבָּן Is. 47:8, and מַצְבָּן *mollities*); hence *amānitates*, *deliciæ*. Here, where the *powers* attributed to the celestial signs are the subject, it is a natural metonymy for soft and gentle influences, such as were felt after the rising of this constellation in spring.†—*To bind* (opposed to *loose* in the next member), viz. to fasten or make them binding.

The traditionary association of changes in the seasons with the rising and setting of certain stars, or groups of them, originated of necessity in very remote antiquity. At that period the bright cluster of the Pleiads, appearing before the sun in the east, announced his approach to the vernal point, a joyful presage of the coming spring;‡ while Orion, in

winter the most conspicuous object in the evening skies, was then invisible. His bands, for the time, were loosed.

There is, therefore, a perfect consistency in the form of expression, considered as the traditionary one, derived from the earliest observation of these two signs in their relation to the change from winter to spring. When, by the gradual change in the sun's position, this relation was obscured to the common eye, it was still marked by the learned observer, and thus the tradition was perpetuated.\*

That this language refers to the great change in the seasons (from winter to spring) indicated by these signs, has long been held by interpreters.† Job is asked, in perfect harmony

nus) marks the close of spring or beginning of summer. Columella, de Re Rustica XI. 2: Nonis Maiis Vergiliæ exoriantur mane; . . . VII Idus Maias æstatis initium. Varro, I. 28: Dies primus est veris in Aquario, æstatis in Tauro, auctumni in Leone, hiemis in Scorpione. II. 11. Caseum facere incipiunt a Vergiliis vernis exortis ad æstivas Vergilias. But some centuries earlier, its rising and setting were observed in nearer connection with the Equinox. Occasum matutinum Vergiliarum Hesiodus . . . tradidit fieri, quum æquinoctium autumnii conficeretur; Thales [more than 600 B. C.] vigesimo quinto die ab æquinoctio, Anaximander vigesimo nono. Plin. Hist. Nat. XVIII. 57.—Orion everywhere appears as an autumn and winter sign.

\* Compare the name *Vergiliæ*; a verni temporis significatione, quo oriuntur (Servius ad Georg. I. 138).—Die Römer nannten die Plejaden *Vergiliæ*, "eo quod vere exoriantur," wie der Scholiast des Germanicus p. 114 sagt. Der Ausdruck soll also so viel als Frühlingsgestirn bedeuten (Ideler, über die Sternnamen, S. 146).

† See above, note †. Grotius (*in locum*): Sensus est, potesne impedire flores vernos Vergiliarum? . . . Orionem, hybernū sidus labores impediens. Sensus est, poterisne tu rusticis facultatem dare laborandi, ubi labores Orion inhibet?

\* Schlottmann: und den Graswuchs sprossen zu lassen. Ewald: und den Keim zu locken grünen Sprosses.

† Mercier: pro verni temporis amānitatem, quæ hiemis asperitatem temperat. Schultens: apparet quoque, nil opportunitus, quam מַצְבְּנוֹת amānitates, ad verni temporis delicias referri.

‡ In the later classic writers, its rising (exortus matuti-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?	הֲתִצְרֶה מַצְרֹת בְּעִתּוֹ וְאִתְּךָ עֲלֵיבְנֶיהָ הַנָּהָם:	32 Dost thou lead forth the Signs 32 in their season; and the Bear with her young, dost thou guide them?
33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?	הֲיָדָעָה חֻקֹּת שָׁמַיִם אֲבִיחֲשִׁים מִשְׁטָנָהּ בָּאֲרֶץ:	33 Knowest thou the ordinances 33 of the heavens; or dost thou establish their dominion over earth?
	V. 32. הַחֻצִּי	

with the spirit of the passage and with the dignity of the Speaker, whether he can claim to be the author of this great and beneficent change in Nature, on which the well-being of all depends!

It will be seen by the foot-notes (e. g. Grotius, *in locum*), that *bind* has been taken in the sense *to hinder, to prevent*, with a corresponding application of *loose*. But Job is not asked, whether he can do what is not done; but whether that which is done is effected by his power. The interpretation given above is more pertinent, therefore, as well as more simple and natural.

But many regard מַצְרֹת (by metathesis) as = מַצְנֵהוֹת;\* and this is now generally adopted. E. g. Ewald:

*Bindest du die Fesseln der Plejaden,  
oder lösest du Orions Banden?*†

So Hirzel understands the words, *to fasten the bands of the Pleiads*, viz. to bind these several stars together in one group, as they always appear; meaning: art thou the cause, that this little assemblage of stars is always seen together,—dost thou connect them thus in one group? In the contrary sense, it is said (2d member): *or canst thou loose Orion's fetters*; i. e. canst thou remove from their place the stars that compose this figure, so that they shall no more form it, and thus the chained giant be freed from his bonds and disappear from the skies? So Umbreit, Heiligstedt, Schlottmann,‡ Halm, and others.

So Patrick: "Canst thou forbid the sweet flowers to come forth, when the Seven Stars arise in the Spring; or open the earth for the husbandman's labor, when the winter season, at the rising of Orion, ties up their hands?"

\* Gesenius (Thes. II. p. 995): Sed aliud nomen esse videtur מַצְרֹת, Job. 38 : 31, idque *vineula, fasciculos*, significans, ex usu Talmudico (de fasciculis myrti Schabb. fol. 33, 2, de alijs vineulis nodisve Kelim c. 20. Sueca fol. 13, 2), pro מַצְנֵהוֹת a rad. מָצַח. Inde Job. I. c. . . . num ligasti *vineula Pleiadum*? LXX. δεσμεύσας πλειάδας. Kimchi et Jarchi: קִשְׁרֵי כִיבִיחַ. Masora quoque observat, מֶזֶל h. l. alio sensu poni atque I Sam. I. c.

† *Bindest du die Banden des Siebengestirns, eines gedrängten, wie zusammengebundenen Laufens von Sternen, dass diess Gestirn gerade immer so erscheint? Oder lösest du Orions Fesseln*, dass dieser an den Himmel gebundene Thor der Urwelt zu Zeiten, als würde er losgebunden, am Himmel näher kommt?

‡ Die einzelnen Sterne der Plejaden sind an einander und

But in this form, I am constrained to say, Die Frage scheint mir klein! In the midst of questions relating to God's grand and beneficent arrangements for his sentient creatures (as shown by the provision made for them in the structure of the universe, or in their own natural endowments), any question of mere power or skill, apart from a wise and benevolent purpose in the use of it, would be quite out of place; and the more so, if relating to matters of curious speculation merely, as whether one could group some little cluster of stars, or worse still, could do or undo some feat of profane Mythology. The sacred writer is intent on higher things than these.\*

V. 32. The *circuit of the year* is meant; as marked (first member) by the succession of the celestial Signs (*led forth each in its season*), and (second member) by the varying position of the great northern constellation, in its annual circuit of the Pole. These would soon become a necessary measure of time; the latter marking also, as on a dial, the progress of the night.

To the arguments for this meaning of מַצְרֹת (Gesenius, Thes. II. p. 869), Ewald can only object, that a *single* constellation is more appropriate here, as the others stand singly, and that the interchange of ל and ר in this book is hard;‡ preferring the signification *eroun* (viz. the two constellations, the northern and the southern crown). But of this there is no historical evidence, nor have these any specific connection

alle zusammen an den Himmel gefesselt: Bezeichnung der festen, unverrückbaren Ordnung des Sternenhimmels. Bei den *Fesseln des Orion* findet zugleich eine Anspielung auf die zu 9 : 9 erwähnte Sage statt.

\* As little can we ascribe to him such elegant trifles as the following. Die asiatischen Dichter Sadi, Hafiz und andere betrachten die Plejaden immer als eine brillante Rosette mit einem Solitär. . . . Herr Beigel, der mir diese Stellen nachgewiesen hat, setzt hinzu: "In diesem ächt orientalischen Geiste muss man, denke ich, die Worte C. 38 V. 30 des Hiob verstehen: . . . . *kannst du die Lieblichkeiten* (die Brillanten-Rosette) *der Plejaden binden* (zusammenreihen)? d. i. wer kann sagen, dass er die Plejaden-Rosette an den Himmel gesetzt habe?" (Ideler, über die Sternnamen, S. 147).

† Indess ist der Uebergang des ל in ר bei dem Dichter dieses Buches schwer, und hier scheint nur ein einzelnes Sternbild passend neben den andern einzelnen zu stehen besser also wohl die Sterne der nördlichen und die der südlichen Krone, von נֶזֶר *Krone*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?	הֲרָקִים לָקֶט קוֹלְךָ וַיִּשְׁפְּטוּ-מַיִם הַמַּבְּרָה:	34 Dost thou lift thy voice to the 31 clouds, and a flood of waters shall cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?	הֲתִשְׁלַח בִּרְקִים וְיֵלְכוּ וְיֹאמְרוּ לָךְ הֵנָּה:	35 Dost thou send forth light- 35 nings, and they go; and say to thee: Here are we!
36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?	מִי-יָשַׁת בִּפְתוֹת הַחָכְמָה אִי-יִתְּנֶנָּה לְשֹׁמְרוֹ בִּרְחֵם:	36 Who put wisdom in the reins, 36 or who gave to the spirit understanding?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,	מִי-יִדְבַּק שְׁתָּרֵם הַבְּהֻמָּה וְיִכְבֵּל שָׁמַיִם מִי וּשְׂפִירָם:	37 Who numbers the clouds by 37 wisdom, and who inclines the bottles of the heavens;
38 When the dust groweth into hardness, and the clods cleave fast together?	בְּנֶחֱת עָפָר לְמוֹצָק וּרְקִבִים וּרְדָקִים:	38 when dust is poured into a 38 molten mass, and clods cleave fast together.
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,	הֲתִצְדִּי לְלִבְיָא בָרָח וְחֶמֶת בְּעִירֵים הַמִּלֵּא:	39 Dost thou hunt the prey for 39 the lioness, and the craving of the young lions dost thou fill;
40 When they couch in their dens, and abide in the covert to lie in wait?	מִי-יִרְשָׁהוּ בְּעִנְיָתָהּ וַיִּשְׁבֵּי בַסֶּכֶה לְמוֹאֲרָבָה:	40 when they crouch down in the 40 dens, lie in ambush in the covert?
41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.	מִי יִתֵּן לְעֹרֵב יָרִידוֹ כִּי יִקְרָא אֶל-אֵל שְׁמָיו וְיִחַד לְבָנָיו-אֵכֵל:	41 Who provides for the raven 41 its prey, when its young ones cry unto God, wander without food!
CHAP. XXXIX.	CHAP. XXXIX.	CHAP. XXXIX.
Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?	הֲיָדָעְתָּ מַתְּ לֵבָתָהּ וְעַל-יִסְלַעַתָּ חֹלֵל אֶתְּלֹת הַשָּׂמִיר:	8 Dost thou know the time 1 the wild rock-goats bear, observe when the hinds are in labor?
2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?	הֲתִסְפֹּר וְרִתִּים הַחֲמֵלָאָה וְיִדְבַּק עֵת לִרְחֵמָהּ:	2 Dost thou number the months 2 they fulfill, and know the time of their bringing forth?
	V. 41. ילדיו ק' V. 1. בנ"א השמיר V. 2. בנ"א הספר Ib. בנ"א מלרע	

V. 36. or who gave understanding to the heart

with the great topic of the discourse; any other constellations might equally well have been named.

V. 34. In the second member, י should be rendered *and* (denoting a consequence or result); the allusion being evidently to the same circumstances as are described in ch. 26 : 27-30.

V. 37. Who is able, by his wisdom, to determine their proper number!—*Inclines* them, so that their contents are poured out.

V. 39. A new chapter should have commenced here, as the subject of this and the two following verses belongs to ch. 39.

Second member, רָחַם. See the note on 33 : 20. It is the craving of the animal nature that is here meant. . As we cannot preserve the *metonymy* in English, the *sense* should be expressed in the simplest and most natural form.

Ch. XXXIX. v. 2. *Dost thou number; not canst thou number*, which would be no difficult matter. The idea is: dost thou determine these times, in the established and unvarying order of Nature; and are these things under thy supervision and control?



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.	הִכְרִיעָהּ וּלְבִיתָהּ הַפְלִיעָהּ הַכְלִיעָהּ הַשְׁפִּיעָהּ:	3 They bow themselves, they bring forth their young, they cast away their pains.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.	וְהַלְכָּנִי הַגִּידָהּ וְהָיָה בָּגֶר אֲצִא וְלֹא-שָׁבוּ לָמוֹ:	4 Their young mature, grow up in the field, go forth, and return not to them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?	כִּי-שִׁלַּח פָּרָא הַפָּשָׁי וּמִסְכְּרוֹת שָׁרוּד כִּי פָתַח:	ה Who sent out the wild-ass free, and who loosed the wauderer's bands;
6 Whose house I have made the wilderness, and the barren land his dwellings.	אֲשֶׁר-עָצָמִי מִדְּבָרָה בֵּיתוֹ וּמִשְׁכְּנֵיהֶוּ קִלְחָהּ:	6 whose house I made the desert, and the barren waste his abodes?
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.	וְשִׁסָּם לְחִצּוֹ כְּרוֹגָה הַשָּׂאוֹת לֹא-יִשְׁמָע:	7 He mocks at the clamor of the city; the driver's shouts he hears not.
8 The range of the mountains is his pasture, and he searcheth after every green thing.	רִתֵּי הַרִים הִרְגָּהּ וְאֶחָד כִּלְ-רִנּוֹק וְרִנּוֹשׁ:	8 The range of the mountains is his pasture, and he searches after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy crib?	הֲנֹאֲבָה הָרִם שִׁבְעָה אֶם-לֵלֶיךָ עַל-אֲבוֹקָהּ:	9 Will the wild-ox be willing to serve thee, or abide at thy crib?

V. 7. בנ"א השיאה Ib. ננש

### V. 3. They cast out

VV. 3, 4. Remote as they are from human aid, and abandoned as they seem, the care of the All-Seeing suffices for them.—*Cast away their pains*; viz. by the birth of their young, which brings them relief. This purpose of Nature is accomplished in them, no less surely than in animals housed and watched with tenderness and care. Less happily, others: *they cast forth their pains*, by metonymy for their young produced with pain.—*Return not*: i. e. are soon dismissed from them, and need no further care.

VV. 5-18. Here the same general truth is illustrated, by the difference of disposition in animals of the same outward structure and capacities, but differing widely in their internal dispositions and consequent habits. The wild-ass, for example, is outwardly as well adapted for man's use as the domestic animal. So is the wild-ox; and yet no power or art of man can make him serviceable. Whence and how is it then, that animals apparently the same and fitted for the same uses, are yet so unlike, that while one patiently submits to every task imposed by man, the other baffles all his attempts to subdue it to his service?

V. 5. פָּרָא is the usual name of the animal; שָׁרוּד (an occasional name) is used as an expression of one of its prominent traits referred to in the following lines, and for the same reason its sense should be expressed in the version

V. 6. *His abodes*, plural, because he has many; choosing his temporary habitation wherever he wills. (See Expl. Notes.)

V. 8. רִתֵּי, as a noun,\* is best expressed by *range*, which is nearest the primary meaning of the root and best suits the connection.

VV. 9-12. It is evident, that the animal here spoken of belonged to a class employed in the labors of husbandry; that it was fitted for draught by its bodily structure and great strength, but, from its intractable disposition, could never be subdued to it by man. On the supposition that it belonged to any other class of animals, the questions would be irrelevant. (See above, on 5-18.) That this animal was of the bovine class, is to be inferred also from other connections in which the name occurs.

The term *wild-ox* is the appropriate one, whether with Gesenius and others† we understand by רִיב the *Oriental buffalo*

\* Rödiger, Thes. fasc. poster. p. 1499: Alii רִתֵּי 3 pers. sing. fut. more chaldæo pro רִתֵּי scriptam habent; et hoc quidem bene conveniret verbo רִתֵּי in altera commatis parte, quapropter alii scribi malunt רִתֵּי.

† Gesenius, Thes. III. p. 1248. A more complete and very instructive view of the evidence is given by Dr. Robinson, in his additions to Taylor's ed. of Calmet's Dictionary, Art. *unicorn*. What is known of this latter animal may there be seen.

## KING JAMES' VERSION.

## HEBREW TEXT.

## REVISED VERSION.

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

תִּתְּקַדְּוֶהוּ בְּרִימָה בְּתֵלֶךְ עֲבָדֶיךָ  
אִם יִשְׁעֶד עֲרָשִׁים אַחֲרֶיךָ:

תִּתְּכַחֲדוּי בִּימָה כְּחֹזֶק  
וְתִשָּׁב אֵלַי וְיִשְׁעֶד:

1 Wilt thou bind the wild-ox with his cord in the furrow, or will he harrow the valleys after thee?

11 Wilt thou trust him because his strength is great, and commit to him thy labors?

(not our American buffalo, prop. the *bison*), now found in Palestine and adjacent countries in the domesticated state;\* or, as I prefer, the primæval wild-ox, the *Urus* of the ancients, now extinct in the natural state, and known only from descriptions of ancient writers and its fossil remains.† “The *Urus* and the *Bison*,” it is said on well ascertained grounds, “were spread anciently from the Rhine to China, and existed in Thrace and in Asia Minor.”‡

The natural and just inference from the passage is, that the animal spoken of was not only untamed, but in its nature untamable. This is strongly, if I should not rather say decisively, against the supposition, that the Oriental buffalo is meant; an animal easily and for many ages past extensively domesticated. The case is well stated by Dr. Mason, of the Assam Mission.§

“The buffalo has performed for man, from the earliest historic times,|| the precise things which the Scriptures tell us the Reem would not. ‘Will the unicorn be willing to serve thee, or abide by thy crib?’ The buffalo does both as readily as the ox, the horse, or the elephant. ‘Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee?’ The buffalo may be seen yoked to the plough and harrow in India, as customarily as

the ox was in Judæa. In the Tenasserim provinces, nearly every acre of paddy land is exclusively ploughed and harrowed by buffaloes. ‘Wilt thou believe him, that he will bring home thy seed; or gather it into thy barn?’ The buffalo brings all the sheaves from the field on sleds to the threshing-floor, where he treads out the corn; after which the grain is put into carts, which the buffalo draws to the barn. The buffalo, though a fiercer animal usually to strangers than the common ox, is perfectly docile with its owner; readily obeying a woman or child that attends it. It will be easily seen, that though to render Reem by buffalo may pass in Germany, where the buffalo is known only by an occasional stuffed specimen in the museums, yet in the East, where from the Indus to the Irrawaddy, and from the Sheinam to the Hoangho, it may be seen ploughing and treading out the corn in every cultivated field, and where the missionary has often his baggage drawn by buffaloes, and may sometimes be seen riding in a cart or sled behind one, as I have frequently been; to translate Reem by buffalo, were to make the Scriptures ridiculous.”

That the רִימָה was of the goat kind (as maintained by Bochart\* and others), rests mainly on the use of this word by the Arabs. But it is a sufficient answer to this, that “the Arabs and other natives of the climates where the animals are found, do not consider them as antelopes, but as a species of buffaloes”;† and that they call animals of the deer kind *wild-oxen*, for the same reason.‡

Of this passage it is justly said by Schultens (p. 1114): tota series postulat animal Bovi aratori non nomine, sed corpore et universa specie, simillimum. The Oryx, from its extraordinary agility, vigor, and fierceness, is a formidable assailant, even to much more powerful animals. But it is in no respect fitted for draught; and neither the size of the animal, nor its physical force, justifies the application to it of the words, “because its strength is great.”

\* Robinson's Researches in Palestine, vol. III. p. 306. “In Egypt, as likewise here and around the lake el-Hûleh, they are mingled with the neat cattle, and are applied in general to the same uses. They doubtless existed anciently in Palestine; though probably in a wild state, or unsubdued to labor, as at the present day in Abyssinia. . . . The actual existence of this animal in Palestine leaves little doubt that it is the Reem of the Hebrew Scriptures; for which both ancient and modern versions have substituted the apparently fabulous unicorn.”

† It is thus described in Cæs. B. G. VI. 28. Illi sunt magnitudine paullo infra elephantos; specie et colore et figura tauri. Magna vis eorum et magna velocitas; neque homini, neque feræ, quam conspexerint, parvunt. . . . Sed adnescere ad homines et mansuefieri ne parvuli quidem excepti possunt. Amplitudo cornuum et figura et species multum a nostrorum boum cornubus differt.

‡ C. Hamilton Smith, in Kitto's Cyclopædia, Art. *Reem*, p. 607.

§ Christian Review, No. LXXXIII. Jan. 1856. He adopts the opinion of Bochart, that the *Oryx* is meant.

|| “In the laws of Menu, the great Hindoo legislator, . . . a book supposed to have been written about the time of David, domestic buffaloes are frequently mentioned.” (*Ibid.* p. 37.)

\* Hierozoicon, vol. II. pp. 350–366, ed. Rosenm.

† Chr. Rev. (as quoted above) p. 39.

‡ Schultens, p. 1114. Gesenius (Thes. III. p. 1249): Antiloparum enim species majores lobus feris bubalisque simillimæ sunt, quam ipsam ob causam gr. βοῦβαλος, βορβαλὶς vocantur; ut apud Arabes animalia cervini generis الوحش البقر الوحشى bores feri appellantur. Facile igitur re. רִימָה, quod Hebræis bubalum significabat, ab Arabibus de antilopæ majoris specie usurpari poterat.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 Wilt thou believe him, that he will bring home thy seed, and gather <i>it into</i> thy barn?	הֲתֵאֱמָרְךָ בֹּא יְרֵשׁוּב וְקָצֵר וְקָצֵר אֶת־הָאֵלֶּה:	12 Wilt thou believe him, that he 12 will bring home thy seed, and gather into thy threshing- floor?
13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?	בְּנֵי־רִנְיִים נָתַתָּה אֶם־אֵלֶּיָּהּ חֲסִידָה וְנִצָּחַ:	13 The wing of the ostrich 13 waves exulting; with pious pinion and plum- age?
14 Which leaveth her eggs in the earth, and warmeth them in the dust,	בִּי־הִקְדַּח לָאֶרֶץ בִּי־רִיחַ וְעַל־פֶּחַר הַחֲמִים:	14 Nay, she abandons her eggs to 14 the earth, and warms them in the dust:
15 And forgetteth that the foot may crush them, or that the wild beast may break them.	וְחֲשָׁבָה כִּי־הִגֵּל הַזֶּה וְחֵמַת הַשָּׂדֶה תִּדְבֹּקָה:	15 and forgets that the foot may 15 crush them, and the beast of the field tram- ple them.
16 She is hardened against her young ones, as though <i>they were</i> not hers: her labour is in vain without fear;	הִקְשִׁייתָ בְּנֵיהָ לֹא־לָהּ לְרִיחַ וְגִיגָה בְּלִי־פֶחַר:	16 She is hard towards her young, 16 as not her own; in vain her pains, without fear!
17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.	בִּי־הִשָּׁה אֶלֶּיָּהּ חֲכָמָה וְלֹא־הִלָּק לָהּ בִּבְיָנָה:	17 For God has made her forget- 17 ful of wisdom, and given her no share in un- derstanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.	בְּשָׂת בְּקָרוֹם הִקְרִי הַשִּׁמְקָה לִפְסִים וְלִרְכָבָהּ:	18 When she lashes herself on 18 high, she mocks at the horse and his rider.

V. 12. 'ק' ירשוב

V. 13. with pinion and plumage of the pious bird?

V. 14. and lets them be warmed in the dust

V. 12. יִקְצֹר, accus. of place whither; Gesenius (Lex. *בָּרַךְ*, extr.) by an unnecessary metonymy, for *the grain of the threshing-floor*.

V. 13. Another striking instance of this truth is seen in the peculiar instincts and powers of one of the most remarkable of the feathered tribes.

Second member; אֶם sign of interrogation, followed by the *adverb. accus.*—*Pious*, i. e. tender and affectionate towards its young; *with pious pinion and plumage*, as is that of the stork (*pia avis*), to which חֲסִידָה (its usual name) alludes.\*

V. 14; בִּי, Gesenius, Lex. 3, b.†—Second member: *warms them* (or *lets them be warmed*, lit. *lets warm them*) *in the dust*; viz. during the day-time, when she leaves them exposed.‡

\* Ewald: der Straussin Flügel, welcher sich lustig bewegt, ob er wohl ist, ist er etwa (אֶם als Fragwort § 314c) ein frommer Fittig und Feder? wie der Storch, für seine Jungen so besorgt, schlechthin der Fromme חֲסִידָה heisst *F* 104, 17, worauf hier angespielt wird.

† Hirzel: בִּי schliesst sich, wie 5 : 2, 22 : 2, an die in der vorhergehenden Frage liegende Verneinung an: *nein! so ist es nicht, sondern vielmehr*.

‡ Schlottmann (from Lichtenstein's Travels in South-Africa): Am Tage verlassen sie öfter das Nest, und überlassen der Sonne das Geschäft des Brütens.

V. 16. הִקְשִׁייתָ, *masc.* with reference to the animal as a species, without regard to the gender of the individual.\* But as all the other forms are *fem.*, it is with some reason supposed, that this is rather the *Infin.*† (used as in § 131, 4), and should have its appropriate pointing.‡

Heiligstedt: *Duriter tractat pullos suos tanquam non suos. . . Pulli sui*, i. e. ova sua ex quibus pulli prodituri sunt. לָהּ *tanquam* eos qui non sibi sunt; i. e. *tanquam* non suos, *tanquam* alienos. Compare Gesenius, Lex. *בָּ*, 13.

*Without fear*, i. e. without a proper apprehension of real danger, and caution to provide against it; the want of which makes all her pains abortive.

V. 18. *On high*, i. e. to its full height.—*Lashes*, viz. by the beating of its powerful wings, which assist its flight, though

\* Bochart, Hieroz. II. pp. 859–60: *Duriter tractat pullos suos, ac si non essent sui. . .* Verbum הקשית *masculinum* hic pro *feminino* . . . frequens hæc generis enallage, maxime circa animalia. Hahn: die Masculinform erklärt sich daraus, dass der Strauss überhaupt als Gattung gemeint ist.

† Schultens, p. 1125: הקשיה *infin.* cum *Chirek* ad Characterist.

‡ Ewald: weil durchaus das Fem. durchgeführt ist, liest man für הקשית besser השקית nach § 280a.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION
19 Hast thou given the horse strength? hast thou clothed his neck with thunder?	הֲתַתֵּן לַחֹסֶה כֹּחַ וְהִלָּכֵשׁ צִנְאוֹ רֶעֶדָה:	19 Dost thou give strength to 19 the horse? dost thou clothe his neck with terror?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.	הֲתַדְרִישֵׁנִי כָאֶרְבֶּבֶת הֲיֹד נִחְרוֹ אִיָּהָה:	20 Dost thou make him bound 20 like the locust? his proud snorting is terrible'
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.	וְהִסְתֵּי בַּצֵּדָק וְנָשָׂא בָהֶם לִצְאָה לִקְרַאת־הַנִּשְׁמָר:	21 They paw in the valley and 21 exult in strength; he goes forth to meet the weapon.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.	וְשִׂחַק לִפְחַד וְלֹא יִחַת וְלֹא יָשׁוּב מִפְּנֵי־חֶרֶב:	22 He mocks at fear, and is not 22 dismayed; and turns not back for the sword.
23 The quiver rattleth against him, the glittering spear and the shield.	אֶלְיוֹ תִרְנְנָה אֲשָׁפָה לְחֶם הַנִּתֵּן וּבִדְוִי:	23 The quiver rattles against him, 23 the flaming spear and the dart.
24 He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.	בְּרָעַשׁ וְלֵנִי וְנִצֵּי־אֶרֶץ וְלֹא לְאֲזִין בִּי־קוֹל שׁוֹפָר:	24 With trembling and rage he 24 swallows the ground; he believes not that it is the trumpet's voice!
25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.	בְּרִי שֹׁפָר, יֵאָמֵר הָאֵתָה וּבְהִרְוֹחַ קִרְיֹת מִלְחָמָה בְּרִים שָׁמַיִם וְהִרְוָהָה:	כה With every trumpet he says: 25 Aha! and scents from afar the battle, the thunder of the captains and the shouting.
26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?	הֲמִסְבִּיחָהּ הַחֲכָמִינִי וְפָרָשׁ כִּנְפֶיהָ לְמִזְרָח:	26 By thy understanding does 26 the hawk mount upward, spread his wings toward the south?
27 Doth the eagle mount up at thy command, and make her nest on high?	אֲבִי־עֶלְפִּיהָ בְּנִיָּהָ נִשְׂרִי וְיָבִי דְרָגִים קָנִי:	27 Or soars the eagle at thy 27 command, and builds his nest on high?

V. 26. כ' כנפיו

## V. 27. Or soars the vulture

not sufficient to raise it from the ground.\*—Ewald: כִּנְפֶיהָ *nun*, am die Zeit, Richt. 21:22; relativ, *nun da*, *ἐπεὶ* Num. 23:23.

V. 19. *With terror* (from the signification of the verb, *to tremble, to be agitated*, as with fear; comp. Ezek. 27:35); namely, the terrific shaking of the mane of the war-horse, when excited to phrenzy. The familiar metonymy (*terror*, put for the cause of it; comp. Gray: *the terrors of his beak*) is the more natural here, from the physical image on which the original expression is founded.

V. 23. *The quiver*, by metonymy for its contents.

V. 24. *With trembling and rage* aptly expresses his excitement, and restless impatience for the conflict.†

\* Schlottmann: הַחֲכָמִינִי hat Schultens zuerst richtig erklärt: stringit sese, et ad cursum incitat. Hirzel: *er peitscht sich* (mit seinen Flügeln) *in die Höhe*, d. h. von seinem Neste auf.

† Virg. Georg. iii. 83.

Tum, si qua sonum procul arma dedere,  
Stare loco nescit, micat auribus et tremit artus.

Second member: *He believes not*,—scarcely trusts his ears; the natural import of the phrase. Comp. its use in chs. 9:16, and 29:24.

V. 25. Gesenius, Lex. הָאֵתָה, 2, c, a. Lit. *secundum copiam tubæ*, quoties tuba inflatur (Heiligstedt).

V. 26. Heiligstedt: הַחֲכָמִינִי, pr. *vi librationis uti die Schwungkraft üben*; hinc *volando in altum eniti, in altum cum vi efferri, sich kräftig emporschwingen* (a rad. אָב־*fortem, robustum esse*).

V. 27. נִשְׂרִי, prop. the *eagle*. Some suppose the *vulture* (Margin) to be meant here, on the ground that the eagle does not prey upon decaying carcasses. But such are not necessarily meant in v. 30, 2d member, and the usual sense of the word may be retained. Comp. Matt. 24:28.

Here, אָב marks the second member of a disjunctive question, commenced with הָ in v. 26.—Second member. Hirzel: וְיָבִי abhängig von אָב־עֶלְפִּיהָ; und geschieht es auf deinen Befehl, dass er sein Nest in die Höhe baut?

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.	כַּלֵּל וְיִשְׁכֵּן וְיִחְלָץ עַל-שֹׁן-סֶלֶעַ וּמִצְרָה:	28 The rock he inhabits; and abides on the tooth of the rock and the stronghold.
29 From thence she seeketh the prey, and her eyes behold afar off.	מִשָּׁם תִּפְרֹץ אֶקֶל לְמַדְחֹק עֵינֶיהָ וּבִרְיָה:	29 From thence he searches out food; his eyes behold afar off.
30 Her young ones also suck up blood: and where the slain are, there is she.	וְאֶחָדָם וְעַל-עֹרֶם וּבְאֶשֶׁר חָלְלִים שָׁם הִיא:	30 His young ones suck up blood; and where the slain are, there is he.
CHAP. XL.	CHAP. XL.	CHAP. XL.
MOREOVER, the Lord answered Job, and said,	וַיַּעַן יְהוָה אֶת-אֱיֹיֵב וַיֹּאמֶר:	AND Jehovah answered Job, and said:
2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.	הֲרֹב עַם-יִשְׁכָּרִי וְיֹדֵר מִדְּבַר אֱלֹהִים יִשְׁמָעֵה:	2 Will the reprover contend with the Almighty? he that censures God, let him answer it.
3 Then Job answered the LORD, and said,	וַיַּעַן אֱיֹיֵב אֶת-יְהוָה וַיֹּאמֶר:	3 And Job answered Jehovah, and said:
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.	הֵן בִּלְהִי מָה אֲשִׁיבָה לִי שִׁפְתִּי לִמְוִיָּה:	4 Behold, I am vile; what shall I answer thee? I lay my hand upon my mouth!
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.	אַתָּה דִּבַּרְתִּי וְלֹא אֶעֱנֶה וְשֵׁנִים וְלֹא אוֹסִיף:	5 I have spoken once, and will not answer; and twice, but I will not again.
6 Then answered the LORD unto Job out of the whirlwind, and said,	וַיַּעַן יְהוָה אֶת-אֱיֹיֵב מִן הַסְּעָרָה וַיֹּאמֶר:	6 Then Jehovah answered Job out of the storm; and he said:
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.	אֶזְרִינָא לְגִבְרִי תִלְבָּדָה אֲשָׁאֲלָה וְהוֹדִיעָנִי:	7 Gird up now thy loins like a man; I will demand of thee, and inform thou me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?	הֲמָחֵה תִּפְרֹץ מִשְׁפָּטִי תִּבְרִשְׁתִּי לִבְעֹז הַצֶּדֶק:	8 Wilt thou even annul my right? wilt thou condemn me, that thou mayest be righteous?
	V. 28. וְיִחְלָץ. V. 30. וַיֹּאמֶר. V. 6. מִן. V. 7. בְּרֹגֶשׁ. V. 8. וְיִבְרִשְׁתִּי.	

V. 8. even do away my justice

V. 29, second member. *Afar off*. Here, the Hebrew form לִמְדָּחֹק can be very nearly expressed in English. Hirzel: eig. nach dem, was בִּרְחֹק d. h. fern ist = in weite Ferne hinein.—Ewald: weit hin blicken seine Augen.

Ch. XL. v. 2, as construed by Gesenius (Thes. and Lex. art. יִשְׁכָּרִי), and after him in all the recent versions and commentaries (Rosenmüller, in Compend.) viz.; *an litigando litigabit cum omnipotente castigatore Dei*.\*—*Inf.* רֹב (from רִיב)

\* The construction is lost in the form given it in the Am. ed. of the Lexicon; comp. Gr. § 131, 4, Rem. 1: "in connec-

tion with the subject-noun, the *inf.* for the *finite verb* is rare; e. g. Job 40: 2, Ezek. 1: 14."

V. 5. *And will not answer*, viz. to the refutation of my charges.

V. 6. *Out of the storm*. So Tyndale, Coverdale, Cranmer, Taverner. The Genevan made the unfortunate change to *whirlwind*, which was followed in the Bishops' and Common Version.

V. 8. *Annul my right* (Gesenius, Lex. מִשְׁפָּט, 2, b); abolish my right, as Supreme. Others, as in the Margin; e. g. Hirzel:

tion with the subject-noun, the *inf.* for the *finite verb* is rare; e. g. Job 40: 2, Ezek. 1: 14."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 Hast thou an arm like God? or canst thou thunder with a voice like him?	וְאַם-זְרוֹעַ כְּאֵל לָךְ וְקוֹל כְּקוֹל תְּהַדָּבֵר:	9 Or hast thou an arm like God; 9 and canst thou thunder with a voice like him?
10 Deck thyself now <i>with</i> ma- jesty and excellency; and array thyself with glory and beauty.	כְּבוֹד-גָּאֹל וְעֶזְרָא וְגִבּוֹרָה וְהוֹד וְהִדְבָּר הַלְבָּשׁ:	10 Deck thyself now with grand- 10 eur and majesty, and array thyself in splendor and beauty.
11 Cast abroad the rage of thy wrath: and behold every one <i>that is</i> proud, and abase him.	הִפֵּן עֲבָרוֹת אַפֶּךָ וְרָאָה כָּל-גָּאֹל וְהִשְׁפִּילָהוּ:	11 Send out the floods of thy 11 wrath; and behold all that is high, and abase it.
12 Look on every one <i>that is</i> proud, <i>and</i> bring him low; and tread down the wicked in their place.	רָאָה כָּל-גָּאֹל הַמְּזִיזָהוּ וְהִדְבָּר וְשָׁעָם הַתְּהַדָּבֵר:	12 Behold all that is high, and 12 bring it low; and tread down the wicked in their place.
13 Hide them in the dust to- gether; <i>and</i> bind their faces in secret.	קִינָם בְּעָפָר יַחְדָּם סָתְּרָם חֲכוֹשׁ בְּסֻתָּיו:	13 Hide them in the dust to- 13 gether; bind up their faces in darkness.
14 Then will I also confess unto thee that thine own right hand can save thee.	וְגִסְרֵי אֵימָה בְּיָדְךָ יִשְׁעֶךָ לָךְ וְיִשְׁעָהּ:	14 Then I too will praise thee, 14 that thy right hand can save thee!
15 Behold now behemoth, which I made with thee; he eateth grass as an ox.	הַחֵמָה בְּהֵמָה אֲשֶׁר-עָשִׂיתִי עִמָּךְ תֹּאכֵל בְּשֶׂמֶךְ יֹאכֵל:	15 Behold now the river-ox, 15 which I have made with thee; he eateth grass like the herd.

V. 11. 12. בְּנִי' הָא' בְּצִירֵי

V. 12. the wicked to the ground

das Recht, welches ich übe in der Regierung der Welt, s. v. a. meine Gerechtigkeit in derselben. Heiligstedt: Num (non solum mecum litigas et contra me loqueris, sed) etiam franges (tolles) jus meum, justitiam qua utor in mundo gubernando; i. e. me in mundo gubernando juste agere negabis?

V. 9. וְאַם answering to הָא' in the disjunctive question (Gesenius, Lex. B, 1).\*

V. 11. *All that is high.* The generic idea (including the specific) should be expressed, as there is no reason for the limitation.

V. 12. *In their place,* הַתְּהַדָּבֵר accus. of place where, as in 34: 26.† Others take it as accus. of place whither (as it is used in 36: 20), *to the place under them* = to the ground.‡

To this latter use of it Gesenius (Lex. הַתְּהַדָּבֵר, I, b), gives another turn (with a verb of motion) viz. הַתְּהַדָּבֵר = *zurück, deorsum*. But the possibility of such a use in any case (Am. 2: 13) is very questionable; and here it is quite unnecessary, where

the verb of motion is already followed by its proper object (וְשָׁעָם), and הַתְּהַדָּבֵר is added as an adverbial qualification.\*

V. 13. בְּסֻתָּיו, prop. *in the hidden place* (Hahn: *ins Verborgene*). Gesenius, Thes. I. p. 552: Part. בְּסֻתָּיו *absconditum*, i. e. tenebræ. Ewald: *an Dunkel*. Hirzel: *sie ihr Angesicht schliesse ein in Finsterniss!* d. h. mache, dass sie dem Lichte der Welt entzogen werden, mache sie unschädlich! vernichte sie! Der Ausdruck ist hergenommen von einem, welcher auf Lebenszeit zum finsternen Kerker verdammt ist.

*Their faces* (from which the light is thus shut out) are aptly said to be *bound up in darkness*.

V. 14. So Ewald:

So will *ich* auch loben dich  
dass dir die Rechte hilft!

Heiligstedt: *Etiam ego* (qui te nunc reprehendo) *laudabo te, quod opitulatus tibi dextra tua; quod tua ipsius virtute, non adjutus ullius alterius auxilio, magnas res (sicut ego) efficere potes.*

V. 15. *River-ox*; the appropriate name of the animal, and,

\* It is, however, adopted here by Rödiger (Thes. fasc. poster. p. 1496): Job. XL. 12, הַתְּהַדָּבֵר וְשָׁעָם הַתְּהַדָּבֵר *impios precipites prosternere*.

\* So Hirzel: וְאַם fragend wie 39: 13; וְ knüpft die Frage an die des vorhergehenden Verses an.

† Hirzel: *An ihrer Stelle, da wo sie stehen*, vgl. 34: 26; es soll das augenblickliche Niedertreten ausgedrückt werden. Schlottmann: *an ihrer Stelle*.

‡ Ewald: *stürze Frevler nieder an den Boden*.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 Lo now, his strength <i>is</i> in his loins, and his force <i>is</i> in the navel of his belly.	16 הִנֵּה עַתָּה כֹּחַ בְּמִחְנֵי וְאִמְצוֹ בְּשִׁרְיָתוֹ בִּטְחוֹ	16 Behold now his strength in 16 his loins, and his force in the sinews of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.	17 יִהְיֶה זָנְבוֹ כְּמִדְבַּר גִּידָיו כְּחֵטְל וְיִטְהַגּוּ	17 He bends his tail like a cedar; 17 the sinews of his thighs are knit together.
18 His bones <i>are as</i> strong pieces of brass; his bones <i>are</i> like bars of iron.	18 אֲצָצִיר אֲצִיקָיו נְחֹשֶׁת וְרַגְלָיו כְּמַעֲבֵל בַּחֲזָל	18 His bones are pipes of brass; 18 his bones are as bars of iron.
	V. 17. בְּחֵטְל ק' V. 18. בִּנְחֹשֶׁת ב'	

in the opinion of the best scholars, the literal meaning of the original word.

It is now generally agreed among scholars, that the animal here described is the one commonly known by its Greek name *hippopotamus*, or *river-horse*; and that, in all probability, the word בְּהֵמָה was the Hebrew expression of its Egyptian name,\* meaning *water-ox* (as it is called in Italian *bomarino*).†

That the animal was what we call the *hippopotamus* admits of no reasonable doubt. It is described as amphibious (comp. vv. 15, and 20-22, with 23, 24), and is introduced in this last discourse (after the land animals and birds had been spoken of in the previous ones), in connection with the crocodile, the other aquatic monster of Egypt. All the points in the description harmonize with this view; while there is not one distinctive reference to the structure or habits of any other animal.

If, therefore, we should reject the probable Egyptian origin of the name, and regard the word as the intensive plural of the Heb. בְּהֵמָה (*bellua permagna*), still the evidence is decisive in favor of the *river-ox*, as the animal is properly called.—Other explanations of the plural-form have been suggested; viz. that the writer designates no one animal (leaving that to the reader's sagacity),‡ or that "he speaks of the beasts generally" (Lee, Lex. and *in loc.*). But the practice of the

Arabs, quoted in defense of the former supposition,\* was not that of the sacred writers; and the traits here given are quite too distinctive to be predicated of "the beasts generally."

Second member; *eateth grass like the herd*. This characteristic is the more noteworthy, both because he has ample means for preying upon other animals, and because he has never been classed (as is the elephant, e. g.) with beasts of burden.

V. 16. So all the best versions, without the copula.† Tyndale (and Coverdale): *Lo, howe stronge he is in hys loynes*.—The Genevan (and Bishops') inserted the copula: *his strength [is] in his loynes*.

V. 17. *Like a cedar*; viz. as a cedar is bent, which is not easily done.‡ The allusion is to the strength and stiffness of this, the smallest and weakest of all the members of his body.

Second member. *Of his thighs*; see the philological evidence in Gesenius' Thes. and Lex. There is no satisfactory ground for the common version, derived from the Vulgate. It was first adopted in the Genevan, and thence in the Bishops' and Common Version.

*Are knit together*, in a firm, compact net-work of muscular fibre; indicating the enormous strength of these members, with their numerous interwoven muscles.

V. 18. *Are pipes of brass* (the strongest material, in the strongest form). So Tyndale (*are lyke pypes of brasse*), and all the old English versions down to the Genevan, which has: *His bones are [like] staves of brasse*. The Bishops' weakened the expression still more, by substituting for the literal form: *His bones are strong as brasse*; and the Common Version by the still feebler form: *His bones are as strong pieces of brass*.

Second member. Gesenius (Thes. II. p. 852): *Creator ejus obtulit ei gladium ejus*.§ The tusk or corner-tooth is meant,

\* Prof. Lee's objections were answered by Gesenius in the American edition of his *Mannal Lexicon*, 1844 (copied into Hoffmann's ed. 1849), as follows: "the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of the language, is not valid. It is said indeed that *ehe* (ox) is of the fem. gender, and that the word for water is *mou* not *mout*. But *che* is of the com. gender, and is frequently used as masc., see Peyron, p. 46; and the *t* in *mout* may be an article post-positive, see Lepsius *Lettre à Rosellini*, p. 63."

† Bochart, *Hieroz.* (ed. Rosenm.) vol. III. pp. 705-736. Gesenius, Thes. I. p. 183; and Lex. (Am. ed.) art. בְּהֵמָה. Dr. Robinson, Calmet's Dict. art. *Behemoth*. Ersch und Gruber's Encyclop. Sect. II. 8<sup>ter</sup> Th. Art. *Hippopotamus*. Winer, *Rwbch. Art. Nilpferd*.

‡ Reiske, Conject. in Jobum, p. 167: בְּהֵמָה non est nomen proprium unius animalis, sed omnium bestiarum et belluarum in genere. Animal, quod hic describitur, nominatum non est, . . . quia confidebat scriptor, lectores ex ipsa descriptione quid designat facile assecuturos esse.

\* Ejusdem, p. 162: Nam Arabum ille mos est, de re quadam longe lateque disserere, et eam tamen non nominare.

† Ewald:

Sieh doch die Macht in seinen Hüften, die Kraft in seines Leibes Sehnen.

‡ Ewald: mit dem kurzen aber wie ein Cedernast steifen Schwänze.

§ Schlottmann: *der ihn schuf reichte ihm sein Schwert*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 He <i>is</i> the chief of the ways of God: he that made him can make his sword to approach <i>unto</i> him.	הוא ראשית הדרך אל השם יגש חרבו:	19 He is the chief of the ways of 19 God; He who made him gives his sword.
20 Surely the mountains bring him forth food, where all the beasts of the field play.	כריבול הרים ושאולו ובליחת השדה ושהקורשם:	= For mountains yield him pro- 20 duce, and all beasts of the field play there.
21 He lieth under the shady trees, in the covert of the reed, and fens.	התחת צאלים ושבב בסתור קנה ובקנה:	21 He lies down beneath the 21 lotuses; in the covert of reeds, and marshes.
22 The shady trees cover him <i>with</i> their shadow; the willows of the brook compass him about.	וסבבו צאלים צללו וסבבו ערבי נחל:	22 Lotuses weave for him his 22 shade; willows of the brook surround him.
23 Behold, he drinketh up a river, <i>and</i> hasteth not: he trusteth that he can draw up Jordan into his mouth.	הן יבשט גור לא וקפו ובשם ודרגים ורבו אלפיהו:	23 Lo the stream swells, he 23 startles not; is fearless, though Jordan rush forth to his mouth.
24 He taketh it with his eyes: <i>his</i> nose pierceth through snares.	בניקרו וקפחו בדוקשים ונקבאם:	24 Before his eyes do they take 24 him, pierce through the nose with snares.
V. 24. ב"א במקשים		

of which he has two. It is more than two feet in length, and hard as flint, striking fire with steel.

V. 20. Ewald: *Denn Früchte tragen ihm die Berge*.—His home is in the depths of the waters; and yet mountains, the haunt of beasts of the field, yield him food. It is stated by Lichtenstein (Travels in South-Africa), that this animal is accustomed to ascend neighboring eminences in search of food, when the plains do not yield it. Of this habit the natives take advantage, and destroy him by placing sharp-pointed upright stakes in his path, which pierce him as he descends.

The verse expresses the fearless security, as well as the peaceful and inoffensive habits of the monster-beast, feeding on vegetables alone, and formidable only when irritated by provocation.

V. 21. *The lotus*. Not the *lote-tree*, but the *lotus-plant*, the Egyptian water-lily, whose broad floating leaves form a dense net-work, the stalks and flowers projecting above. This characteristic is beautifully illustrated on ancient Egyptian monuments, where the animal is often represented among the tall reeds and lotuses.\*

\* As on one of the sculptures of Thebes, referred to by Gesenius (Thes. III. p. 1144, art. צלל-ים, *extr.*): in monumento quodam Egyptiaco, hippopotami venationem representante, hanc bestiam in loti (?) aquaticæ silvæ latere video (v. Wilkinson, Customs and Manners, III. p. 71). The animal is lying among the tall reeds. The broad leaves and flowers of the lotus are also shown in the picture.

V. 22. *His shade*; that in which he lies.—*Weave* &c., strictly, *weave him his shade*; with two accus. viz. of the thing done, and of the one to or upon whom it is done. Comp. (§ 139, 2) the use of the double accus. to express: "*jemandem etwas anthun* (1 Sam. 24: 18)."—In the same sense, but with a different construction, Heiligstedt (after Hirzel): *terunt ei loti silvestres umbram ejus*; loti silvestres præbent ei umbram, in qua cubat, i. e. loti silvestres eum umbra sua tegunt. . . . De suffixo in וסבבו dativum notante, vid. ad 31: 18. So Ewald (1st ed.): *Lotos ihm machen seine schatt'ge Hütte*; but in his 2d ed. (evading the difficulty): *es machen Lotos seine schatt'ge Hütte*.

V. 23. *Though Jordan* &c. The meaning is: the rush of a mighty, overflowing stream, breaking through all barriers, would be no object of terror to him. The Jordan was familiar to all the descendants of Abraham, and no other stream would as properly serve for illustration here. As a case supposed for illustration merely, it does not imply that the animal ever frequented this river.

V. 24. *Do they take him* &c. "The words," says Ewald, "admit no other sense"; and this is certainly their natural construction and meaning.

*Before his eyes*; referring, apparently, to the natural sluggishness and inoffensive disposition of the animal, which made it an easy prey, notwithstanding its prodigious powers of annoyance and defense. Its feeds on vegetables only, and has no natural and instinctive impulse to harm other animals, or to shun them. Such is the description of it here; and such



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XLI.		CHAP. XLI.
CANST thou draw out leviathan with a hook? or his tongue with a cord <i>which</i> thou lettest down?	הֲתִשְׁרֹף לוֹחֶתוֹ בְּחֶמְקָה וְיִדְבֹק בְּלִשְׁתּוֹ הַשִּׁשְׁרִיז לְשׁוֹנוֹ׃	בה Wilt thou draw out the 1 crocodile with a hook, and press down his tongue with a cord?
2 Canst thou put a hook into his nose? or bore his jaw through with a thorn?	הֲתַעֲרֹם אֲגָלּוֹ בְּאֵזָא וְיַבְחוּם תַּקֵּם לְחֻמּוֹ׃	26 Wilt thou put a rush-cord in 2 his nose, and bore through his jaw with a hook?
3 Will he make many supplications unto thee? will he speak soft <i>words</i> unto thee?	הֲתִרְבֶּה אֱלֹהֵי הַתְּהִינִים אֲדַבְּרֶנּוּ אֵלָיו רַחֲוִי׃	27 Will he make many supplica- 3 tions to thee, or will he speak soft things to thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?	הֲתִדְבֹק בְּרִית עִמָּךְ וְהִתְקַנְּנוּ לְעַבְדְּךָ עֹלָם׃	28 Will he make a covenant with 4 thee? wilt thou take him for a servant forever?
5 Wilt thou play with him as with a bird? or wilt thou bind for thy maidens?	הֲתִשְׁחַדְדֵּנוּ בַּחֲפֹז וְהִתְקַשְׁלֵנוּ לְעִבְדוֹתֶיךָ׃	29 Wilt thou play with him as 5 with a bird, and bind him for thy maidens?

it seems to be in retired and unfrequented regions, where it lives unmolested by man.

Many think that the words should be read, not affirmatively, but with the interrogative tone (*before his eyes do they take him?*), equivalent to a denial.\* They appeal to the accounts given us of the extreme difficulty and danger attending the capture of this animal; and particularly the well-known description by Rüppell, of a perilous conflict of four hours with a full grown male, which (after being harpooned) received twenty-five musket-balls, fired into its head at a distance of five feet (only one penetrating the skin and bones), and was at last with much difficulty dispatched with five balls from a small cannon, fired at the distance of only a few feet. The irritability and savage ferocity, described in these accounts, are evidently not natural traits, but are the effect of being constantly hunted, harpooned, and beaten to death; an effect observable in other classes of animals.

But it may be said, on the other hand, that the affirmative assertion accords with facts. The monuments of ancient Egypt show,† that the chase and capture of this monster was one of the favorite amusements of sportsmen. In the representations given on these monuments, the animal is assailed

with spears, and at the same time is entangled with nooses, and is thus captured and destroyed.\*

I must think, however, that all this is irrelevant, serving only to embarrass a plain case. The words seem rather to respect the natural disposition and powers of the two parties; without reference to advantages which the arts of civilization give to one over the other, or the effect on one of continual annoyance and persecution.

Second member. Gesenius: *with hooks pierce through the nose*. But any such instrument, by which the animal was captured and prevented from escaping, would fall under the general denomination *snare*. It is not probable, that מִקְשָׁט is simply = הִיזָה.

V. 25. *Crocodile*. It is agreed, among all critics of any note, that this animal is meant here, in this specific application of the term לִיָּרֶק. The description, though highly poetical in spirit and form, is so minutely characteristic of the crocodile, as to leave no reasonable ground of doubt.

Second member. *Press down* &c., as the tongue is compressed by the noose, drawn tightly round the under jaw.

V. 26. Heiligstedt: *Num ponis juncum* (funem junceum, e juncu plexum) *in naso ejus*.

V. 27. *Soft things*; רַחֲוִי, fem. as neuter.

\* Or (with the jussive sense of the verb) as tauntingly permissive: *let one take him!* Hirzel: V. 24 . . . ist sicher nicht aussagend (LXX, *Vulg.*, *Umbr.*, *Ew.*), sondern entweder fragend: *fängt man es wohl?—durchbohrt man?—oder ironisch auffordernd: es fange es einer!—man durchbohre es!* Denn alle Nachrichten schildern übereinstimmend die grosse Schwierigkeit, das Nilpferd zu fangen.

† Wilkinson's *Manners and Customs of the ancient Egyptians*, Vol. III. One of the scenes in the Mosaic of Palestrina represents the spearing of the river-ox from a pleasure-galley.

\* A writer of some note (but more skilled in Natural History than in Heb. philology) objects, on this ground, to the supposition that the hippopotamus is meant here; "which", says he, "numerous pictorial sculptures, on the monuments of Egypt, represent as fearlessly speared by a single hunter, standing on his float of logs and reeds." (Kitto's *Cyclop.* Vol. I. p. 317.)



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Shall the companions make a banquet of him? shall they part him among the merchants?	וְרָדוּ אֵלָיו חֲבָרִים יִחְצְוֵהוּ בֵּין סַחֲרָנִים:	6 Will partners dig a pit for him, 6 divide him among the mer- chants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?	תִּמְלֵא בְּחַיְכוֹת עוֹרֹךְ וּבְחַלְצָל דְּגָנִים רֹאשׁוֹ:	31 Wilt thou fill his skin with 7 darts, and his head with fish-spears?
8 Lay thine hand upon him, remember the battle, do no more.	שִׁים-יְדְּךָ עָלָיו כַּפֶּה זָכֵר לַמִּלְחָמָה אֶל-הַיָּסָר:	32 Lay thy hand upon him! 8 of battle thou shalt think no more.
CHAP. XLI.		
9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?	הִנֵּה-תִקְוַתְּךָ נִכְלָמָה הֲגַם אֶל-יִרְאָיו יִפֹּל:	8 Lo, his hope is belied; 9 is he cast down even at the sight of him?
10 None is so fierce that dare stir him up; who then is able to stand before me?	לֹא-אֶחָד כִּי יַעֲרִימוֹ וְגֵר הוּא לְפָנָי וְהִנָּבֵא:	2 None so fierce that he will 10 rouse him up! then who is he that will stand before me?
11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.	כִּי הִקְדִּימֵנִי וְאֲשַׁלֵּם כֹּתֶת כָּל-תַּשְׁמָרִים לִי-הוּא:	3 Who has first given me, that 11 I should repay? under the whole heavens, it is mine!
12 I will not conceal his parts, nor his power, nor his comely proportion.	לֹא-אֶתְקַרֵּשׁ בְּהִי וְדָבָר גְּבוּרָתוֹ וְחֵן עֲרֻבוֹ:	4 I will not pass his limbs in 12 silence, and bruited strength, and beau- ty of his equipment.
V. 1. חָבָרִים בנ"א תחלתו. Ib. בדרש בנ"א ברש. V. 2. יעורני ק'. V. 4. לי ק'.		

## V. 30. Will partners bargain for him

V. 30. *Partners*; so called, as associated in the same employment.—*Dig a pit for him*. So Gesenius.\* Others: *will partners bargain for him?*† But this use of the phrase is still a doubtful one.‡—Sept. (as the Chald.) ἐναρτῶνται, from misapprehension of another phrase, with which this was confounded. Comp. Keil, über die B. der Könige, S. 380.

Second member. *Merchants*; סַחֲרָנִים became a general designation of one engaged in merchandise, as in Prov. 31: 24. *Canaanites* would not, therefore, express the meaning.

V. 32. The second member is evidently to be construed as one sentence. So Ewald:

*Leg doch an die Hand,  
und—denk' nicht ferner noch an Krieg!*

\* Thes. II. p. 711: num insidias ei struunt socii, et distribuunt eum inter mercatores? i. e. num, si insidias ei strunt piscatores consociati, eum distribuent mercatoribus? num in eo piscium instar capiendi fausto successu utentur piscatores?

† Ewald: werden Gesellen handeln über ihn? So Hirzel, Schlottmann and others, as in ch. 6: 27. Fürst, Hdwbch.: um diess schliessen einen Kauf die Handelsgeossen.

‡ Gesenius (Thes. II. p. 711); Minus etiam placet aliorum: kaufen um ihn Handelsfreunde? nam vix dicas, quomodo קָרָה emit sq. על significare possit empturiviti aliquid, emptum petit, um etwas handeln.

*Thou shalt* &c., אל expressing the subjective view of the speaker.

Ch. XLI. v. 1. *His hope*; the hope of one, who ventures on the unequal conflict. This abruptness is characteristic.

V. 2. כִּי = *so that*; hence the whole phrase is = *so fierce that*.

V. 3, explains what is meant by the conflict with God in the preceding verse; namely Job's repeated assertion, in opposition to him, of his own rightful claims.—הִקְדִּימֵנִי; prop. *has been beforehand with me*, but in the special sense of bestowing a prior favor (Gesenius, Thes. and Lex.).—Tyndale: *Or who hath given me any thing afore hand, that I am bounde to reward him agayne?* So in all the early vernacular versions (including the Bishops') except the Genevan, which has: *Who hath prevented me that I should make an end?*

V. 4. הָדָר = *report, renown* (Gesenius, Lex. 1, e), as a qualification of the following genitive (§ 106, 1, Rem. I).\* Others, less well: *that which respects strength = the strength.*†

\* Hirzel: *das, was man von seinen Kräften sagt*; d. i. *das Lob, der Ruhm seiner Kräfte*. Vgl. הָדָר I Kön. 10: 6.

† Schlottmann: Das הָדָר ist hier . . . mit Cocceius nach seiner Grundbedeutung zu nehmen: das Wort von etwas, d. h.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 Who can discover the face of his garment? or who can come to him with his double bridle?	מִי גִלָּה פָּנָיו לְבוֹשׁוֹ בְּקֶבֶל יָבִיאוּ מִי רִבּוּאֵי:	ה Who has uncovered the face of 13 his garment? his double jaws, who enters in?
14 Who can open the doors of his face? his teeth are terrible round about.	יִפְתֹּחַ דְּלָתֵי פָנָיו מִי פִתְחָם כְּבִיבוֹת שִׁנָּיו אֵימָתָה:	6 The doors of his face who has 14 opened? the circuits of his teeth are terrible.
15 His scales are his pride, shut up together as with a close seal.	אֲפֻתָּהּ אֲפֻתָּהּ מִגִּנָּיִם סָגוּר הוּתָם אָר:	7 The strong shields are a pride; 15 shut with a close seal.
16 One is so near to another, that no air can come between them.	אֶחָד בְּאַחֶרִי רֹגֵשׁ וְאֵין לָאֵל רִבּוּאֵי בִּינְיָהֶם:	8 They join one upon another, 16 and no breath can come be- tween them.
17 They are joined one to another, they stick together, that they cannot be sundered.	אִישׁ־בְּאַחֶיחִי וּרְבָקִי וְהִלָּבְדוּ וְלֹא יִתְפָּרְדּוּ:	9 Each is attached to its fellow, 17 they hold fast together, and cannot be sundered.
18 By his neezings a light doth shine, and his eyes are like the eyelids of the morning.	בְּנִישְׁתָּיו תִּהְיֶה אוֹר וְעֵינָיו כְּפִתְּחוֹת־שָׁחַר:	1 With his sneezings shines a 18 light; and his eyes are like the eye- lids of the morning.
19 Out of his mouth go burning lamps, and sparks of fire leap out.	רָפְיוּ לִפְתָּחַם תִּהְיֶינָם מִיִּדְּיָו אֵשׁ וְתִפְּלָטוּ:	11 From his mouth go flames 19 and sparks of fire escape.

V.6. All around his teeth is terror

V. 5. The meaning is: *who has uncovered* (i. e. turned back, removed) *the face of his garment*, viz. his surface-covering, that which is the face or external surface of his body\* (his armor of scales).

Some understand by *face of his garment* the anterior part of it (Ewald: das Vordere seines Kleides), and translate: *who has opened* &c., i. e. who has separated his jaws. But this is unnatural; and the thought, moreover, is expressed in v. 6.

Second member: *his double jaws*. By a similar metonymy, *zahnwöl* is put for the corners of the mouth. Gesenius (Thes. III. p. 1293): *in dentium duplicem seriem quis ingreditur*, quis manum immittat. So Ewald (*sein doppeltes Gebiss—wer kommt hincin?*), and all the recent versions.

V. 10. *Sneezings*, is the literal meaning of the word, but with a special application here. The animal, as it lies basking in the sun, is accustomed to inflate itself, and then force the heated air and steam through the nostrils, as from a bellows.

Second member. Hirzel: In der ägypt. Hieroglyphenschrift, wird die Morgenröthe durch die Krokodilsaugen bezeichnet; den Grund davon, welcher auch die hier vorkommende Vergleichung erklärt, giebt Horapollon, Hierogl. I. 68, dahin an:

was von einer Sache zu sagen ist. Passend hat man das griech. τὸ κατὰ τὸ verglichen. Wir könnten es deutsch wiedergeben: "und wie's steht mit seiner Kraft u. s. w."

\* Gesenius (Thes. II. p. 1110): Paulo impeditior visus est locus Job. 41: 5, . . . *quis relegat superficiem vestis ejus* (crocodili) i. e. ipsam vestem s. loriam, quæ superficies vel superior pars ejus est reliqua tegens (cf. Job. 1. b); sic פָּנָיו דֵּשֶׁת de velo ipso, utpote tegumento Jes. 25: 7.

ἐπειδὴ περ πάντος σώματος ζώον οἱ ὀφθαλμοὶ ἐκ τοῦ βυθοῦ ἀναγαίνονται.

VV. 11–13, describe the animal as he emerges from the water violently emitting the long repressed and heated breath. The thick vapor, glistening in the sun (vv. 12, 13) seems like the smoke and flame from burning coals.\* These strong expressions, it is justly said by Hirzel, are not so much the language of poetical exaggeration, as of actual impressions made upon an eye-witness, which he labors to communicate in fitting words.

\* Rosenmüller, Altherthumskunde, IV, ii, S. 249: Bartram meldet, als er auf seiner Reise an dem Altamaha-Fluss hinauf im östlichen Florida einst einen Platz zu seiner Abendmahlzeit gesucht, sei er ein Krokodil gewahr worden, das in einem kleinen See von dem mit Rohr bewachsenen Ufer hervor-  
rauschte. "Es blies seinen ungeheuren Körper auf, und schwenkte seinen Schwanz hoch in die Luft. Ein dicker Rauch strömte aus seinen weit geöffneten Nasenlöchern, mit einem Geräusch, das beinahe die Erde erschütterte. Zu gleicher Zeit stieg an dem gegenüber liegenden Ufer ein mächtiger Nebenhügel aus der Tiefe heraus. Beide Krokodile warfen sich sogleich auf einander. Die gleichsam kochende Wasserfläche bezeichnete ihre geschwinde Fahrt. . . . Anfangs ist seine Fahrt schnell wie der Blitz; aber sie wird allmählig langsamer, bis das Thier die Mitte des Flusses erreicht, wo es seinen Platz einnimmt. Darauf bläset es sich auf, indem es durch sein Maul Luft und Wasser einzieht, welches eine Minute lang ein helles Geräusch in seinem Schlunde verursacht. Aber gleich darauf spritzt es die Luft durch Maul und Nasenlöcher mit einem heftigen Geräusche aus, und giesst durch die Oeffnungen der Nase einen Dampf aus, der wie Rauch aussieht."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Out of his nostrils goeth smoke, as <i>out</i> of a seething pot or caldron.	מִנְחִירָיו יֵצֵא עָשָׁן כְּדֹר נִפְתָּח וְאֵשׁ בֹּרֵחַ	12 From his nostrils goes forth 20 smoke, like a kettle with kindled reeds.
21 His breath kindleth coals, and a flame goeth out of his mouth.	נִפְתָּח מִנְחִירָיו הֵלֵקֶת וְאֵשׁ יֵצֵא מִפִּי	13 His breath enkindles coals, 21 and flame goes forth from his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.	בְּצַוְרוֹ וְלֵבָן כֹּחַ וְלִפְנָיו תְּרוֹץ דָּאֵבָה	14 In his neck abideth strength, 22 and terror dances before him.
23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.	בְּפִלֵּי בָשָׂרוֹ דָּבָק רָצִיק לָלֵוּ בְּלִי־דָמוּט	15 The flakes of his flesh cleave 23 fast; firm upon him, it is not shaken.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.	לִבּוֹ רָצִיק כְּמִלֵּאֶבֶן וְרָצִיק כְּפֶלֶת הַתְּהוֹמֹת	16 His heart is firm as stone; 24 yea, firm as the nether mill- stone.
25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.	בְּשֹׁחַו יָקוּם אֵלִים לְשֹׂכְרִים וְהִתְחַבְּאוּ	17 At his rising up the mighty 25 are afraid; they lose themselves for terror.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.	בְּשִׁינָתוֹ חֶרֶב בְּלִי תְקוּם תֵּנִית בַּסֵּב וְשִׁדְרָה	18 If one assail him with the 26 sword, it shall not hold; the spear, the dart, and the mail.
27 He esteemeth iron as straw, and brass as rotten wood.	וְחֶסֶב לְתֶבֶן כְּזָל לָזֶן דְּבָבֹן נְחֹשֶׁת	19 Iron he accounts as straw; 27 brass as rotten wood.
28 The arrow cannot make him flee: sling-stones are turned with him into stubble.	לֹא־יִבְרִיחֵנִי כִּוְשֵׁת לָקֶשׁ נִקְשָׁבוּ וְאִבְנֵי־קֶלַע	20 The arrow cannot make him 28 flee; to him, sling-stones are turned to chaff.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.	בָּקֶשׁ נִקְשָׁבוּ הַחֶה וְיִשְׂחַק לְבָשֶׁת בִּירְוֹן	21 Clubs are accounted as 29 stubble; and he laughs at the shaking of the spear.
30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.	הַחֲהִי תַחְתָּיו חֲרָשׁ וְרָפָד תְּרוֹץ גְּלִי־טֵט	22 Shard-points are under him; 30 he spreads a threshing-sledge over the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.	וְתַחֲתָיו בְּסִיר בִּצּוּלָה וְיָם יִשְׁיֵם כְּמִזְרָקָתָהּ	23 He causes the deep to boil like 31 the pot; he makes the sea like a pot of ointment.

V. 12, second member. Lit. *as a Kettle blown and reeds*. The meaning is obvious (though the construction cannot be retained in English); viz. a kettle, heated with reeds blown to a flame. Ewald, happily: *als wär's ein Topf mit Binsen heiss geblasen*.

V. 17. Second member, שֹׂכְרִים; Gesenius, Thes. III. p. 1358: *terror* (ab animo fraeto, cf. תַּחַת), pl. שֹׂכְרִים *terrores* Job. 41: 17. Cf. chald. תְּבִירָא pro פְּחִיר Exod. 15: 16, Jon.

*Lose themselves*. Gesenius, Lex. (American ed.), תָּבַע, *Hithp.* i. q. *Kal* no. 1, *to miss one's way, to lose oneself*, spoken of a

person in astonishment and terror missing his way in precipitate flight, Job 41: 17."

V. 18. *Part.* in בְּשִׁינָתוֹ used like the *cas. absol.* in Lat. (§ 145, 2, Rem.).

V. 22. *Shard-points*; the scales covering the belly are meant. They are not so hard and rough as those on the back; yet they leave traces in the mire (2d member), *as* though a threshing-sledge had been drawn over it.

V. 23. Comp. foot-note, on vv. 11-13.



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 He maketh a path to shine after him; <i>one</i> would think the deep <i>to be</i> hoary.	אֲחֲרָיו יֵאָדָר נְתִיב יִהְיֶה עָמֹק לְשִׁיבָה:	24 Behind him he makes a glis- 32 tening path; one would think the deep hoar with age.
33 Upon earth there is not his like, who is made without fear.	אֵין-עָלֶיךָ מִשְׁלָל לִבְלִי-חֹה:	כה On earth there is none that 33 rules him; he is made without fear.
34 He beholdeth all high things: he <i>is</i> a king over all the children of pride.	אֵין כָּל-עֹלָה וְרָאָה אִיּוֹ מֶלֶךְ עַל-בְּנֵי-שִׁחִין:	26 He looks on all that is high; 34 he, the king over all the sons of pride.
CHAP. XLII.	CHAP. XLII.	CHAP. XLII.
THEN Job answered the LORD, and said,	וַיַּעַן יוֹב אֶת-יְהוָה וַיֹּאמֶר:	א THEN Job answered Jeho- 1 vah, and said:
2 I know that thou canst do every <i>thing</i> , and <i>that</i> no thought can be withholden from thee.	יָדַעְתָּ כִּי-כָל תּוּכַל וְלֹא-יִרְאֶה מִדָּוָה מִפְּנֵי:	2 I know that thou canst do 2 all things; and from thee no purpose can be withheld.
3 Who <i>is</i> he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.	מִי הוּא הַמְּכַלֵּם עֲצָה בְלִי-יָדָעַת לֵבִי הִפְתֵּרְתִּי וְלֹא אָבִין נִפְלְאוֹת מִלְּפָנַי וְלֹא אָרָא:	3 Who is this that obscures 3 counsel without know- ledge? I have therefore uttered what I understand not; things too hard for me, which I know not.
	V. 2. ידעתי ק' V. 3. בנ"א לא מקה	

V. 25. There is none like him

V. 24, second member. Gesenius (Thes. III. p. 1328): *habeat quis fluctum ita agitatum pro canitie.*

V. 25; עָפָר = *earth*, with the same implication as in ch. 19: 25. Umbreit: auf dem Staube, d. i. auf dem irdischen Schauplatze der Vergänglichkeit.—מִשְׁלָל, with the *objective suff.* Ilirzel: auf Erden ist keine Beherrschung seiner; d. h. Niemand auf Erden kann es überwältigen. . . . מִשְׁלָל Herrschaft, Zach. 9: 10. Ewald: Nichts auf dem Staub kann ihn beherrschen.

Second member; strictly, *he who is made* (§ 109, 2d ¶, 2).—לִבְלִי, as in 38: 41; לִי denoting state or condition. Ewald, less happily (לִי after a verb of *making* or *forming*): *er, der geschaffen ist zum Nichtverzagen.*

*Without fear.* It has been erroneously said, that the crocodile is "a very timorous animal." On land, indeed, where its motion is slow and difficult, it is distrustful of its powers; but in its proper element, where its strength and activity are fully developed, it is exceedingly daring and ferocious.\*

\* Auf dem Lande . . . ist es furchtsam, seinen Kräften gleichsam misstrauend. . . . Aber im Wasser wird es sogleich ein ganz anderes Thier; seine Energie ist ausserordentlich, sein Schwimmen reissend. In diesem Elemente entwickelt es das Feuer und die Kraft des Löwens. Geoffroy, Annales des Sc. nat. XIII. p. 153 (quoted, Ersch u. Gruber's Encyclop. Sect. I. 21<sup>ter</sup> Th.).

The following remark of Bochart (Hieroz. III. p. 746) is applicable to all that is here said: *Ilæ ad Jobum provocationes tantum eo pertinent, ut scias, non esse quod sibi quis facilem de eo animali spondeat victoriam, cum et mole sit vastum et robore tremendum.*

V. 26, second member; *he, the king* &c. So (according to the accentuation) Umbreit: *er, der König* u. s. w.; Ewald: *er König über alle stolzen Thiere!*

Ch. XLII. v. 3. *Who is this* &c.; quoting the words of the Almighty (38: 2), as justly applicable to himself.

Second member. *Therefore* &c., as being one who only darkens counsel without knowledge.—Lit. *I have uttered, and understand not* (i. e. when I understand not) = *what I do not understand.\** The Imperf. here (in distinction from the preceding Perf.) expresses what is permanent and abiding.

Another construction makes a single proposition of the two members; by which the parallelism of thought is destroyed and the expression enfeebled. E. g. Ewald:

Drum sprach ich aus—doch unverständlich  
für mich zu wunderbares—ohne Wissen!

\* Gesenius (Thes. II. p. 846): Job. 42: 3, . . . ubi sententia est, quasi dicas אָבִין לֹא אָרָא *dixi de rebus, quas non perspexeram.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.	שָׁמַע נָא וְאָנֹכִי אֲדַבֵּר אֲשָׁאֲלֶךָ וְהוֹדִיעָנִי:	4 Hear now, and I will speak; I will demand of thee, and inform thou me.
5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:	לִשְׁמִיעַ אָזְנוֹ שְׁמִיעָתִיךָ וְעַתָּה עֵינִי רָאֶתְךָ:	ה I have heard of thee by the hearing of the ear; but now my eye seeth thee.
6 Wherefore I abhor myself, and repent in dust and ashes.	עַל־כֵּן אֶמְצָא וְנִתְחַתֵּי עַל־עָפָר וְעָפָר:	6 Therefore do I abhor it, and repent in dust and ashes.
7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me <i>the thing that is right</i> , as my servant Job <i>hath</i> .	וַיְהִי אַחֲרֵי דְבַר יְהוָה אֶת־יְהֹוָה בְּקִרְיָם הָאֵלֹהִים אֶל־אֱלִיפָאז וְיֹאחָז וְהָיָה יְהוָה אֶל־אֱלִיפָאז הַתִּמַּנִּי הָלָה אַפִּי בָּךְ וּבְשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כַּעֲבָדִי אֱלִיפָאז וְשְׁנֵי חֲבֵרָיִכֶם שֶׁבַחְתֶּם־פִּרְיִי וְשִׁבַּחְתֶּם אֱלֹהִים וְלִבִּי אֶל־עַבְדִּי אֱלִיפָאז וְהִקְלַחְתֶּם עוֹלָה בְּעֻלְתִּים וְאֲנִי עֲבָדִי הִפְסַל וְלִבִּי כִּי־אִם־ פָּנִי אֲשָׂא לְבַלְאִי עֲשׂוֹת עֲמָדָם נְכַלָּה כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כַּעֲבָדִי אֱלִיפָאז:	7 Now after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite: My anger is kindled against thee, and against thy two friends; because ye have not spoken of me what is right, as my servant Job. Now then, take ye seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for you. And Job my servant will pray for you. But him will I accept, that I visit not the folly upon you; for ye have not spoken of me what is right, as my servant Job.

V. 6. פרה באתנה פרה

Hirzel: *also kund gethan hab' ich und verstand nicht, für mich zu Wunderbares, und hatte nicht Einsicht.*

V. 4, second member, is also quoted from the words of the Almighty (38:3); and expresses, therefore, his own sense of the justice of the implied rebuke. As quoted for this purpose, the words are not irreverent. The sentiment is: Rather let me demand of thee, and be instructed! No questions are proposed; the expression of this sentiment being all that is intended by the repetition of the words.

V. 6. *I abhor it*; the pronominal object of the verb omitted, as the *neut. 3d pers.* often is when readily suggested by the connection (§ 121, 6, *Rem.* 2). So the verb is construed (indeed, no other construction is possible), in all the best modern versions.\* Some render it *reject*; but the verb expresses more, the ground-idea being that of *loathing* and *abhorring*. Rosenmüller: *propterea aversor* scil. הָרָשָׁתִּים בְּרָבִירִי *verba*

*mea priora*, ut bene Aben-Esra; quicquid antea in te sum temere loquutus et imperite.

Contrary to the laws of the Heb. language, the LXX insert the pronoun of the first person: *διὸ ἐφ' αὐτῆς ἐμάντων*. Symmachus: *διὰ τοῦτο κατέγων ἐμάντων*. This was followed in the Vulgate (*idcirco ipse me reprehendo*), and was thence adopted in the old Eng. vernacular versions. Tyndale (and Coverdale): *wherefore I geve mine owne selfe the blame*. So also Taverner, Cranmer, and the Bishops.—Genevan: *therefore I abhorre [my selfe] and repent in dust and ashes*.

On the contrary, Pagnino (correctly as to the general sense): *idcirco reprobabo quod male dixi*. Junius & Tremellius, with the true construction: *idcirco aspernor illa atque ponit me in pulvere et cinere*.

V. 8. *אֲנִי אָשָׂא*, but (Gesenius, Lex. B, 3; not = *אֲנִי*, *ibid.* C, 2); referring to the implication in the preceding clause, viz. that their prayer would not be accepted.

*Him will I accept*; *אֲנִי אָשָׂא* (in a good sense, Gesenius, Lex. 3, b, α), the opposite of *to turn away the face of one* (*פָּנִי יָבֵר*) i. e. to repulse him.

*Visit not the folly upon you*, is the nearest and best English expression of the original thought.\*

\* Gesenius (Thes. II. p. 766): Absol. omisso accus. Job. VI. 14 [VII. 16]: *אֲנִי אָשָׂא* *reprobo* ista (comm. 15); XLII. 6. Umbreit (note): *אֲנִי אָשָׂא*, *verwerfe ich*; nämlich, meine früheren Reden gegen Gott. Heiligstedt: *sperno* (retracto) sc. ea quæ antea contra te temere locutus sum. Schlottmann: *Darum verwerf ich's*. Too feebly, Ewald: *drum widerrufe ich und übe Reue*; and Hirzel: *אֲנִי אָשָׂא* ohne Obj. wio *deprecari, widerrufen*.

\* As well illustrated by Ewald: doch will er auf Ijob's Fürbitte Rücksicht nehmen, an ihnen nicht zu üben Thorheit, d. i.



## KING JAMES' VERSION.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

## HEBREW TEXT.

9 וַיֵּלֶכְוּ אֵלִיפָאז הַתֵּמַנִּי וּבִלְדָּד הַשּׁוּחִי וְזֹפָר הַנַּאֲמַתִּי  
וַיַּעֲשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם יְהוָה  
וַיֵּשֶׁב יְהוָה אֶת־עַמְּוֵל אֵלֹהִים: וַיִּחַן שָׁב  
אֶת־שִׁבְיָתוֹ אֵלֹהִים בַּהֲפֹלְלוֹ בְּקֶדֶר רַעְיוֹ  
וַיִּסְתֵּב יְהוָה אֶת־כָּל־אֲשֶׁר לְאֵיֹב לְחֵשְׁתָּהּ:  
11 וַיִּבְרָא אֵלָיו כָּל־אֲחֵיו וְכָל־אֲחֵי־אִמּוֹ וְכָל־  
רֵדְתָיו לְחֵשְׁתִּים וַיֹּאמְרוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ  
וַיֵּגְדוּ לוֹ וַיִּנְחֲמוּ אֹתוֹ עַל כָּל־הָרָעָה  
אֲשֶׁר־הָבִיא יְהוָה עָלָיו וַיִּחַן־לּוֹ אִישׁ  
קֶסֶטָה אֶתָּה וְאִישׁ נָגָם זָהָב אָחֵר:

V. 10. שְׁבִיטָה ק'

בנ"א חל' בזהם פתח אי ברגש

בנ"א הא' והח' בפתח

## REVISED VERSION.

9 Then went Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, and did as Jehovah had spoken to them; and Jehovah accepted Job.

10 And Jehovah turned the captivity of Job, when he prayed for his friends. And Jehovah increased all that Job had, twofold. And there came 11 to him all his brethren and all his sisters, and all who before had known him; and they ate bread with him in his house, and mourned with him, and comforted him for all the evil which Jehovah had brought upon him. And they gave him each a kesita, and each a ring of gold.

V. 10. *Turned the captivity of Job*; i. e. reversed it; brought him out from the bondage of affliction, to his former state of prosperity.

So Ewald translated in his first edition;\* with the explanation: "The figure of *captivity* is suggested by 7 : 12, 12 : 14, 13 : 27; and is perfectly appropriate, since overpowering sufferings hold men as it were captive."<sup>†</sup>

It may also be said, that such a metaphorical use of the phrase would naturally arise, in times when captivity, one of the most dreaded evils, was not an uncommon calamity; and this is quite as probable an explanation.

Regarded merely as a proverbial phrase, employed in this sense, it is not well expressed by: *restored the prosperity of Job*.<sup>‡</sup> The idea of affliction, of extreme suffering, is expressed in the original, while in this version some misfortune is only implied. Moreover, the striking and suggestive image, on which this proverbial usage was founded, and all its associations with circumstances of the age, are lost to the reader of

the version. But this proverbial usage, though probable, is not certain; and it is sometimes a question, which the reader should be allowed to decide from the connection, whether the literal or the metaphorical sense is intended. The literal form should therefore be retained; especially as the metaphorical use is an obvious one, readily inferred from the circumstances of the age, and from the connection.

That the word שְׁבִיטָה properly means *captivity* (as held by Gesenius and most other Hebraists\*) is very evident. For 1st, it is a regular and established formation from שָׁבַח;<sup>†</sup> 2d, it has this meaning, undeniably, in Num. 21 : 29; 3d, it is used (in the phrase הָשִׁיב שְׁבִיטָה) where an actual return from literal captivity is intended; e. g. Jer. 29 : 14, 33 : 7; Ezek. 29 : 14, 39 : 25 (comp. vv. 23, 27 and 28); 4th, the metaphorical application of it is easy and natural (as shown by Ewald, above).

In later works,<sup>§</sup> Ewald contends that שְׁבִיטָה (or שְׁבִיטָה) is the same as שְׁבִיטָה (from שָׁבַח), a *turn* (in one's fate, or fortune in life).|| But he fails to establish this identity, or to justify

Strafe die solcher Thorheit entspräche, wie עֵינַי und viele Wörter der Sünde auch die damit von selbst folgende Strafe bezeichnen.

\* *Wandte Ij's Gefangenschaft.*

† The propriety of the figure he still admits (2<sup>te</sup> Ausg. S. 309): Wenn שְׁבִיטָה in der Redensart v. 10 wirklich *Gefangenschaft* bedeutete, als habe Gott diese von Ijob gewandt, so könnte das Bild nach 7 : 12, 12 : 14, 13 : 27 gewählt und ziemlich passend scheinen, da übermächtige Leiden den Menschen wie gefangen halten

‡ Gesenius (Thes. III. p. 1352): metaph. *restituere aliquem pristinae felicitati et salutis*. Job. 42 : 10, . . . *et Jova in integrum restituit Jobum*.

\* Lengerke (Ps. 14 : 7, 126 : 1, 4) adopts Ewald's view, but adds nothing to the evidence for it.

† Comp. e. g. Ewald, Gram. 6<sup>te</sup> Ausg. § 166, b.

‡ To this Ewald can only object (Gram. S. 371, Anm. 2): nur einmal in dem ganz besondern (!) Liede, Num. 21 : 29.

§ Propheten, 2<sup>ter</sup> B. S. 124. Gram. (6<sup>te</sup> Ausg.) S. 371: dahin gehört auch das verkannte שְׁבִיטָה oder שְׁבִיטָה im *st. constr.*, welches nicht *Gefangenschaft*, sondern *Wendung* bedeutet . . . Das Wort für *Gefangenschaft* ist vielmehr שָׁבַח, oder mehr dichterisch und später שְׁבִיטָה, womit nur einmal in dem ganz besondern Liede Num. 21 : 29 שְׁבִיטָה wechselt.

|| Jahrb. der B. W. V. S. 216: "Jemandes wendung (schick



KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.	12 וַיְהִי כִּי בָרַךְ אֱלֹהִים אֶת-אַחֲרֵית יוֹב מֵרֵאשִׁיתוֹ וַיְהִי-לוֹ אַרְבָּעָה עָשָׂר אֲלָפִים צֹאן וְשֵׁשֶׁת אֲלָפִים גְּמָלִים וְאֶלֶף חֲמֹרִים וְאֶלֶף צִיּוֹנוֹת: 13 וַיְהִי-לּוֹ שְׁבַע נָחִיּוֹת וְשֵׁשֶׁת נְסִיּוֹת: 14 וַיִּהְיֶה שֵׁם-הָאֶחָת יֵמִימָה וְשֵׁם הַשֵּׁנִית קִזְיָה וְשֵׁם הַשְּׁלִישִׁית קֶרֶן הַחֲפֹּחַ וְשֵׁם הָרְבִיעִת קֶזִּיָּה וְשֵׁם הַחֲמִישִׁית וְשֵׁם הַשֵּׁשִׁית וְשֵׁם הַשְּׁבִיעִית קֶרֶן הַחֲפֹּחַ וְשֵׁם הַחֲמִישִׁית קֶזִּיָּה וְשֵׁם הַשֵּׁשִׁית וְשֵׁם הַשְּׁבִיעִית קֶרֶן הַחֲפֹּחַ: 16 וְשֵׁם הַחֲמִישִׁית קֶזִּיָּה וְשֵׁם הַשֵּׁשִׁית וְשֵׁם הַשְּׁבִיעִית קֶרֶן הַחֲפֹּחַ: 17 וְשֵׁם הַחֲמִישִׁית קֶזִּיָּה וְשֵׁם הַשֵּׁשִׁית וְשֵׁם הַשְּׁבִיעִית קֶרֶן הַחֲפֹּחַ:	And Jehovah blessed the 12 end of Job more than his beginning. And he had fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he 13 had seven sons and three daughters. And he called the 14 name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-happuch. And there 15 were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.
13 He had also seven sons, and three daughters.		
14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.		
15 And in all the land were no women found <i>so</i> fair as the daughters of Job: and their father gave them inheritance among their brethren.		
16 After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, <i>even</i> four generations.		
17 So Job died, <i>being</i> old and full of days.		

V. 16. ויראה ק'

ח ז ק

סבים פסוקי איוב אלף ושבועים. וסמנו  
וגלית להם עהרת שלום ואמת: והצו  
אשר קומנו ולא עת. וסדרנו שמונה.  
וסמנו אהב ה' שגרי ציון:

V. 14. Proper names in Hebrew are all significant; and the less there is allusion in the connection to their meaning, when explanation belongs properly to a glossary, or a footnote, it may properly be inserted in brackets.

such a formation. Ps. 126 : 1 and 4 (to which he appeals Jahrb. der B. W. V. S. 217) is also against his view; for no satisfactory reason can be given, why two different words should be used in the same phrase, in vv. 1 and 4.

V. 11. The *kesita* (Gesenius, Thes. III. p. 1241), most probably was not a stamped coin, but a piece of gold or silver of a certain weight.\* From a comparison of Gen. 23 : 16

sal) wenden," d. i. ihn in seine frühere lage wiederherstellen, kurz unser *wiederherstellen*, *restaurare* in dem guten sinne, welchen dies wort ansich hat.

\* It can hardly be doubted that pieces of gold and silver were weighed and marked, for convenience of exchange; and this is favored by the use of *kesita* in Gen. 33 : 19. Tuch, Genesis, S. 399: Doch war נֶקֶל ein bestimmtes Gewicht, woneben קִשְׁיָה, wie man annimmt vier sekel, als ein solches unten C. 33 : 19 vorkommt, was vielleicht auf den Gebrauch abgewogener und bezeichneter Stücke deutet.

with 33 : 19 (Josh. 24 : 32), it is supposed by Gesenius and others to have been twice the value of the *shekel*; but this is by no means certain.

There is no more reason for rendering *kesita* by a *piece of money*, than for rendering *shekel* in the same way. It is a well established law of translation, that the original names of coins, and of weights by which their value is determined, should be retained.\* It is the more important in this case, as showing that this transaction belongs to the patriarchal age, after which pieces of money of this denomination are never mentioned (Josh. 24 : 32 being only a repetition of the original statement of the purchase in Gen. 33 : 19). This would have been apparent to the reader of the English version, had the name been everywhere retained.

\* Campbell, Diss. VIII.

NOTE. In the philological notes to chs. 36-41, it has been found necessary, in order to show that the translation gives the true connection of thought and reasoning, to anticipate some of the matter belonging properly to Part Second.



















